AN

ARROVV

AGAINST

IDOLATRIE.

TAKEN OVT OF THE
Quiver of the Lord of
HOSTS.

By *H. A.*

PSALM. 119. 31.

I cleave to thy Teſtimonies: Lord, let me not be aſhamed.

Coynes
884.

Printed in the yeere 1640.

THE PRINCIPAL things here handled.

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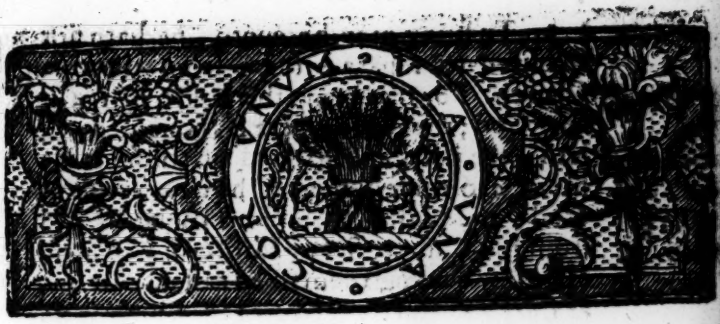

AN ARROW AGAINST IDOLATRIE.

CHAPTER I.

Of the beginning and Nature of Idolatry,

THE old Serpent, called the *Divell & Satan*, hath from the beginning ſought to draw men (*a*) from the ſervice of God, to the ſervice of himſelfe: and this he hath done, as by other ſinnes, ſo chiefly (*b*) by idolatry, which therefore above all other, is (*b*) called, and counted the worſhip and ſervice of *Divels*.

a Gen. 3. *b* 1 Cor 10 19. 20. Rev. 9, 20

2. To bring men hereunto, he hath first laboured to separate them from the true Church. For that being the house of the living God; the place where his honour dwelleth; the pillar and ground of truth: it is a mean *c* to conserv men in the true service of God, and preserv them from Idolatry. And from the Church, Satan hath separated men, either by causing them to be cast out for sin, as *Cain* was and his seed: or to withdraw & schism themselves for some pretended cause or quarrel; as did the *d* Israelites, and *e* others after them: or to forsake the fellowship of the Saints for love of the world, fear of affliction, or the like; as *f* *Nahor* and his house accompained *Abram*, from Vr, of the Chaldees unto Charran, and no further; but dwelling there, gave himselfe to idolatry, from which *Abram*, and all that would goe with him, were *g* called.

1 *Tim.* 3. 15.
Psal. 26. 8
c 1 *Sam.* 26. 19.
Gen. 4.
d 1 *King.* 12. 27. 28 29.
e Iude 19
Heb. 10. 25.
f *Gen.* 11 31 & 12 1. 2. 3. 4. & 24. 10 & 28. 2. & 31. 30 13.
g *Ios.* 24. 2

3. Again, the divill takes a contrary course to draw men to this sin; by commixling and uniting his children and synagogue, with the Church and People of God; whereby even they also *h* may be made flesh, drawn by examples and allurements, to partake with idolatrous worship: as *i* Israel and others, were mixt with the Heathens, & learned their works, and served their idols; which were their ruin.

h *Gen.* 6. 2. 3.
I Psal. 106. 28. 35, 36
1 *Cor.* 8. 10. & 10 14. *ad* 21

4 Idolatry is performed, either by mixing mens *k* own inventions with the ordinãces of God in the service of him: or by adding & applying

k *Mat.* 15 2 *Ier* 7. 31

ing the rites & ſervices of the Lord, or other humane devices; unto the honour and ſervice of ſome *l* creature, in heaven, earth, or under the earth: which is with neglect & diſhonour of the Creator, who is bleſſed for ever, Amen. *Ezek.* 43. 8. *l Rom.* 1, 23, 25.

5. Agayn, as the ſervice of God is outward and inward: outward, by obſerving and doing the external things commanded, of *m* aſſembling together, *n* bowing down, vocal *o* praying, and preaching adminiſtring and partaking of the ſacrifices, ſacraments, and other holy things; inward, *p* by fear, faith, hope and loue; ſo is the ſervice of idols or Divils, outward and inward, performed with body or with ſpirit, or with both; for whatſoever is due vnto God, Satan ſeeketh to defrawd him of, and apply vnto *q* himſelf, by idolatry. *m Lev.* 22 2. &c. *n Pſal.* 95 6, *o Act.* 4. 24. & 20 7. *p* 1 *Cor* 10, 16. 18, *p Pſ.* 2, 11 & 5. 7. *Heb.* 11. 5. 6. 39. 1 *Cor.* 13 *q Mat.* 4. 9.

6 *Idolatrie* is a Greek word, compounded of *Idol*, which ſignifieth any ſimilitude, image likeneſſe, form, ſhape or repreſentation, exhibited either to the body or minde; and *latrie* which ſignifieth *ſervice*. Wherevpon *Idol-latrie*, or *Service-of-ſimilitude*, is the performance of any religious dutie to that which hath a ſuppoſed ſimilitude of God, but is not God indeed: or the performance of that vnto the true God, which hath a ſimilitude, ſhew and reſemblance of his ſervice, but is not ſo in deed; becauſe (*a*) he requireth it not at our hands, and therefore is but a *b will-worſhip*, or voluntary Religion; a thing deviſed and done, *according to c our own vnderſtanding*. And theſe two ſorts of Idolatrie

a Deu. 12 23. *b Col.* 2, 32. *c Hoſ.* 13, 2,

d Exo. 20 e Deut. 6. 4. 5. f Act. 14. 11. 12 15 g 2 King. 17. 33. h Pſ. 14. 1 i Iſa. 29. 13. Tit. 1. 16 a Deu. 13 1, 2, 3. 6. 7 13, &c. & 7 25, 26. b 1 Theſ. 5 22. c Ioh. 4 20 ad 24 d Deu. 12 32 & 4. 1 2. 5. 6. &c e Pſa. 119 113. Iſa. 29 13 Col 2, 23. 22. f Lev. 18. 2, 3. Deut. 12, 30, 31 Rev. 17, 2

d God hath forbidden *d* in the firſt and ſecond commandements.

7. The firſt commandement bindeth us *e* to have *Iehovah* the living and true God, for our God, and none other: and forbiddeth generally theſe foure things.

1 The having of ſtrange gods, and not the true; as *f* had the heathens. 2 The having of ſtrange Gods with the true, as *g* had the Samaritans. 3 The having of no God at all, as *h* fooliſh Atheiſts. 4 The not *i* having of the true God aright, but in hypocriſie onely; not in truth, and ſincerity. Theſe with (*a*) all cauſes, occaſions, provocations, &c. that any way moue, draw or perſwade vnto theſe or any of them; yea, every *b* appearance of them, are to be ſhunned and abhorred.

8. The ſecond commandement bindeth? *c* to the true worſhip of the true God, which is, onely, *d* as himſelfe commandeth, and by the means, rites and ſervices that hee ordaineth and it forbiddeth. 1 All *e* inventions of our own to worſhip God by; voluntary religion, opinions and doctrines of men. 2 All imitations *f* of Heathens or Antichriſtians in their God-ſervices, to doe the like vnto the Lord our God. 3 All imitation or counterfeiting *g* of Gods own ordinances and inſtitutions; as to make Temples, like his Temple, Feaſts like his Feaſts, altars like his, Miniſters like his: which was the ſin of Iſrael,

4. All

g 1 King. 12, 28, 32. Amos 4. 4, 5. and 5, 11, 22, 23. Hoſ. 8, 14.

4 All *h* neglect of Gods services, or of the means and instruments by him ordained, all *i* irreligious profanenes or hypocrisie. Together with all *i* communion with such kind of idolatry, all causes, occasions, and provocations therunto.

9. And that *Idols*, are not onely false resemblances of things which are not; and *Ido-latrie*, not onely the giving of divine honour to a creature, as unto God; (as Antichrists (*a*) champions do pretend:) but that all religious images, or similitudes. made by man himself, are *Idols*; and that all religious use and service of them is *idolatrie*, appeareth by the words of the Law. For every man is forbidden to make vnto himselfe. *any b form shape*, or *resemblance*, of things in the heavens, earth or waters. of *any c similitude shew* or *likenasse*; any *d frame*, *figure*, *edifice* or *structure*, of man or beast, fowl or fish, or any creeping thing; any *e Image*, *type*, or *shadowed representation*, any *f imagined picture*, *fabrick*, or *shape*; *g* any *statue erected-monument* or *pillar*; finally, any thing *h* graven or *i* molten; *k* drawn-out, painted or pourtrahed: So that it is not possible, for the wit or hand of man, to devise or make any image, or representatiō whatsoever, which commeth not within the compasse of the words and things fore-warned of God.

10 The *latrie*, or *service* of Idols forbidden, is also as large, under the words, words,

h Gen. 17 15, *Num.* 9, 13, *Jer.* 2, 10, & 4 14, & 12, 2.

i Hos. 4, 15, 17, *Amos* 5, 5

a Bellarm. de Imag. sanct. c. 5, *Greg. de Valent. l.* 2. *de Idol c.* 1

b Temunah Exod 20, 4

c Semel

d tabnith Deu. 4 16

e Tselem

f Meskith Lev. 26. 1

g Matteseh Lev. 26. 1

h Exod. 20, 4

i Hos. 13, 2, *k Ezek.* 8, 10

(a) *thou shalt not worship them, neither shalt thou serv them.* For man being charged to *b worship the Lord his God, and serv him onely*; is bound to give him all manner of religious honour, and none at all unto images, or creatures. *Worship* is any reverend submissive gesture, as *c bowing down, d kneeling, prostrating*, with all other like lowly & lovely behaviour, as *e kissing, f lifting up of the eies*, & al that appertain or lead unto this worship, as *g* observing the time, comming to the place, and other the like. And hereby is meant not externall worship onely: but as God is a Spirit, *h* and must be worshipped in spirit; so spiritual worship may be given vn to idols, as in heart to love, reverence or regard them; for God *i will not give his glorie to another, nor his praise to graven images.*

11 *Service*, is the practise or observing of any religious ordinance of what sort soever, inward or outward; & herevnto pertaineth, all ministerie, Priesthood, ministration, *k* about Temple, Altar, Sacrifices, &c: al gifts & oblatiõs *l* of things living or dead, as cattel, silver, gold, vessels, instruments, &c, all *m* purifications, clensings, preparations of things for Gods worship; administring (*a*) of Sacramẽts, & partaking with them; *b* eating of the sacrifices; *c* building, repairing, fortifying of any holy Citie, Temple, Altar, or other like, belonging to religion; with al *d* manner of work labor,

a Exo: 20, 5
b Mat. 4. 10
Deut: 10, 20
c Deu. 5. 9
d Psl. 95. 6
Rõ. 11. 4
e Hos. 13. 2
f Eze. 18 6.
g Deu. 16 1, 6.
1 Kin. 12 32
Hos. 4. 15
h Ioh. 4. 24
i Isa 42, 8
k Num 8, 22, 24.
l Num 4, 24 ad 31, & 18, 4. 7
m Num. 7 3, 5
n 1 Chro. 23, 28, 29, &c.
a Exo. 12 26, 27
b 1 Cor. 10 18.
c 1 King 6, Neh: 3, 2 King 12, 9, ad 12
d Exo: 36, 1 &c, and 39, 32.

labor, induſtry of body or mind to help, forward ſuch things; *e* paying of tithes, offerings, contributions, of what creature ſoever, for the maintenance of the miniſters, miniſtration, or worſhip. Finally, whatſoever tendeth to the furtherance and upholding of any worſhip or religion, it is comprehended in this word *ſervice*: that vayn is the diſtinction that Idolaters *f* make between the ſervice *latria*, & the ſervice *dulia*, giving this to Saints and Images, the other not; when God by one word *Ghnabad* forbiddeth both; and *g* bindeth us to giue *dulia*, as well as *latria*, vnto God onely,

e Neh: 10 32, 37, 39 Ex: 30, 16 & 35, 5 &c.

f Bellar. de eccleſ. triumph. l 1 c. 12

g 1 Sā. 7, 3 δουλεύσατε κυρίῳ μόνῳ, q. d. give him onely your *dulia*.

12 Many ſorts of Idolaters have alwayes been in the world, which have defiled themſelvs with innumerable idols; whoſe vanity and filthines, God manifeſteth by titles and names giving vnto them. For *Idols* are called *h* Ælilim, that is, *things of naught*; becauſe they have nothing of that which fools think they have, that is, of the divine power and God head, or of true Religion: and ſo can neither help thoſe that honour them, nor hurt thoſe that abhor them; neyther ſanctifie any creature, nor pollute the ſame, to him that hath knowledge: in effect they are nothing, they can neither doe good nor evil. Wherupon the Apoſtle ſayth, (*a*) *an Idoll is nothing in the world*: and therfore nothing to be eſteemed.

h Lev: 19 4, 1 Chr. 16, 26

a 1 Cor: 8, 4

b Lev. 26 30 Deut: 29, 17

13. They are called alſo *b* Gillulim, as it were *filths, dung*, or *excrements*, becauſe

Ezc: 6, 4, 5, 6

c Ezek. 20 7, 8 Ier. 32, 34 d Ezek. 7 20, & 11 21 e Ps. 115, 4. 1 Sam 31, 9 f Ps. 16, 4 a Ier. 14, 22 & 16 19 & 2 11 & 18 15 & 13, 25 b Hos. 10, 8 & 4, 15 c Exo. 39 30 d 1 Sam. 2 2. Isay 6, 3 e Lev. 20 8, 25, 26, & 21, 8, 12, 15, 22 & 22, 2 3. 32 Gen 28. 16, 17 &c. Exo. 29, 29, 33 36. 37 44 & 40, 9, 10. 11 &c

they are loathsome and abominable to God, and doe defile the consciences of men; proceeding as dung & excrements out of mans corrupt heart, and vain invention: and in other plain termes are made *c Shikutsim*, that is, *lothsome things*, or *detestable*; and *d Toghneboth*, that is, *abominations*.

14 And for the labour and misery that commeth by their means, they be called *e Ghnatsabim*, that is, *Sorrows*; because with much labour, care and curiosity, they are invented, framed, erected; aud yet bring nothing to man, but *f* sorrow and misery, Briefly, as they are in every respect false, vile, vain, and worthlesse: so cary they the titles of (*a*) *Vanities, lies, unprofitable, false-vanities, leasings*; and *b Aven*, that is. *vain-iniquitie*.

15 Though this be the nature and condition of idols with God; yet men love to vanish in their own vanities, robbing him of his honour, and deceiving themselvs; ascribing to idols a false conceited holines, more or lesse, according to the folly, of the institutor, or worshipper. For all true holines is from *c* God alone, who as he is *d* most holy, so halloweth he, or *e* sanctifyeth his people and his worship, with all the Rites and Ordinances of the same. He by his Word and presence, giveth holines to persons, to places, to altars, to statues, to sacrifices, to means and instruments of all sorts, wherewith his service is performed: and in the right use of these holy things, God is hallowed and honoured

noured of us; which right vse he manifesteth in his *f* Word. But Satan, who *g* seeketh the possession of Gods throne and glorie, giveth or ascribeth *h* to his own ministers, temples, altars, images, instruments and ceremonies, a counterfeit holines, which is indeed most deadly contagious filthines, as the evil spirit from whom it proceedeth, is most filthy and (*a*) impure: & in the vse of these execrable things, the *b* Divill is hallowed and honoured as a God.

16 And the more to deceiv, this serpent maketh man himself his instrument, to frame and set up his religion and service; which bringeth to perdition. For the wisedom and prudence of the natural! man, which is very *c* foolishnesse and enmity unto God, the the Divel doth abuse to *d* devise and establish a carnall worship and politick religion; which exceedingly *e* pleaseth the naturals: for highly doe they esteem of themselvs, and of all their own inventions. And Satan to confirm them, addeth lying *f* signes and wonders, as fire from heaven to consume the sacrifices on the altar erected to his honour, who is *g* Prince of this world, whom worldly men adore. Thus steppeth vp *Idolatry* with her blind devotion; a *b work of the flesh*, and of the Divill.

17 And this sin, so bewitcheth men given, over thereunto: as (through Gods iust iudgments) it (*a*) *shutteth their eyes that they cannot see, their hearts that they cannot understand*

f Io 17.17
g mat. 4.9
h 1 King 12.28.33 Act. 19 27.28.
a Luk. 11 24.
b Deu: 32 17. Rev. 9 20. 1 Cor. 10.20
c 1 Cor. 1 20 Rom. 8. 7
d 1 King 12.18 Dan. 3
e Act. 19 28.35
f Rev. 13 13.14
g Ioh. 12 31
b Gal. 5 20
a Isay 44 18

derſtand. They have no knowledge or diſcretion to argue, that if they can not giue life or ſenſe or motion to a dead image; nor
b Ier. 10. 5. any natuall power thereunto, to doe *b* good or evill: how much leſſe can they give it ſpirituall life, or any religious power, vertue or operation? For example: a man maketh images of ſilver and gold, and buildeth for them a court or pallace. One image hee ſetteth on a throne, and calleth it king: others he nameth Lords of the Councill, Iudges and Iuſtices of the Common-wealth. Vnto a Iudge he cometh and ſaith; Good my Lord hear the cauſe of your ſuppliant, and doe me right from the violence of my adverſary: an other while he ſupplicateth to the golden King, falling down and ſaying, deliver me, for thou art my Leige. Would not this man be derided of all for his folly, and counted as witleſſe as the image it ſelf that he ſueth unto? No leſſe is their madneſſe, that make images of Saints for religious uſe, building for them Churches and Chapels. One idol they name *Chriſt*, an other *S. Peter*: and the reſt, as they pleaſe to call them, And though they bee altogether falſe repreſentations; (as is the lot of images to be (*a*) teachers of lies;)
a Hab. 2. 18. ſo that the picture of Chriſt, be in deed like *Caiphas*, and *S. Peters*, like Iſcariot; reſembling no more the true viſage of *Chriſt* and of *Peter*, then K. *Henry* the 8, his picture, is like the image of *Iulius Cæſar*; neither is there any more holines in theſe ſtatutes, by

any

any relation or reference, then the Divill can give them, (for word of God to ſanctifie them, there is none:) yet fall the fools down before theſe their fictions, and ſay, *O Chriſt help me: S Peter pray for me.* But theſe ſtony Saints *b* have eyes and ſee not, have ears and hear not: like them be they that make them and whoſoever truſteth in them. *b Pſa. 115 5.6.8.*

18 Nor is there leſſe impiety, in idols of other nature and eſteem. For when among men, one is ſet up as *Head of the Church*, an other as *Patriarch*, an other as *Primate*, *Archbishop*, *Metropolitan*, &c. all of them as very good *Lords ſpirituall*; and theſe without calling and appointment from God; theſe be *c idoll Sheephards*, not true Paſtors of the flock and the indignity and diſhonour which they doe unto Chriſt, is more then if diſloyall ſubjects ſhould chooſe, and ſet up from among themſelvs, without publick Authority, one to be *Lord Preſident*, an other *Lord Chief Iuſtice*, and others in their ſeverall rooms & offices, for to rule the realm, and to judge all the cauſes and occrurents of the ſame. *c Zach. 11 17.*

19 So is it in all other religious ordinances of humane invention; as when Antichriſtians ſet forth new Sacraments to ſeal up Gods grace and remiſſion of ſins; what is it, but as if ſome falſer ſhould make conveyances of crown land, ſeal them with a ſingnet of his own counterfeit making, and call it by the name of the Kings privie ſeal. When they make a new form or frame of Churches, as to be

to be Provinciall. Nationall Oecumenicall, with Arch-preists and Prelates to over-awe them: mought they not with as good right alter the form of the Commonwealth: making new Ditions and Jurisdictions, with Curions, Decurions, and other new Migistrates to cotroul them? when they make solemn daies of assemby, and call them *holy*; when they make new books, canons, constitutions ceremonies, and call them *Ecclesiastical*, *sacred*, *laudable*; constraining men to keep & doe them: they deal with Christ and his Kingdom, as they that in a civil State should take vpon them, without commission, to appoint new *Terms*, *Sessions* and *Assises*; to forge new Laws, Statutes, Courtrolls, evidences &c, and compell men to credit and obey them. Now therefore *ô Kings be wise*; Ps. 2. 10. 11 *be learned yee Iudges of the earth*, *serve the Lord with fear, and rejoyce with trembling*; & purge your Realms of all idolatries, the humane ordinances of religion, which are after the rudiments of the world, and not after Christ. For you would none of you suffer such innovation or altertation in your Civill Polities, lest your Honours should be impeached: much lesse should ye suffer it, in the Politie Ecclesiastick, to provoke God to Exo. 20. 5 wrath. For he is *a gealous God*, and wil visit this iniquity on Princes and on Subjects; on fathers and on children: blessed are they that watch, and keep their graments from pollution of the world herein.

CHAP.

CHAP. II.

How fast the sin of Idolatrie cleaveth to all flesh.

THE service of idols, or of God by them, although it be a sin more reprehended in Gods word, more punnished in his works, then other vices: yet is it most common and familiar with the sons of *Adam*, easily compassing the about, & hanging fast upon them. As may appear by three demonstrations; first, how the best men in the world doe easily fall into in; secondly, after, what pleasure they take in it; thirdly, and then, how hardly they are drawn from it. Of all these, the Scriptures give testimonies many.

2 When God had renewed the face of the world, after the sin-floud, and *Noahs* three sonnes *Sem*, *Ham*, and *Iapheth* had multiplyed on the earth: our father *Abraham*, with his father *Terah*, were foul of this sin, and served strange Gods, till the true God called him from that impiety. In his daies, idolatrie was spread over all, but men would not be reclaimed from it, either by *Abrahams* word or sword; though * Kings were given as dust vnto it and as scattred stubble unto his bow. The Nations in deed saw this great work of God, and were afraied; (*a*) yet turned they not vnto him from Idols, but strengthned one another in their false religion; and made them

Gen. 10.

Ios. 24. 2.

* Gen. 14. 14.

a Isa. 41. 1. &c. 6. 7.

them moe images, to save them from destruction.

3 When *Abram* would provide a wife for his son, of the best that he could find, (for the Canaanites he *b* abhorred:) hee sent to his kindred of *Nabors* house, who yet was not free from this leuen of idolatrie, neither *c* he nor his posteritie. Into *Iaakobs* house did this canker creep, and his retinue also were polluted with *d* strange Gods, which *Iaakob* did his best for to doe away.

b Gen. 24. 3. &c.
c Gen. 31. 53. 19.
d Gen. 35. 2.

4 But when he came with his family into Ægipt, (a land full of Idols;) having prepared his house as a pure virgin for the Lord: after his decease the Ægyptian, infected his children with idolatrie, even in her youth *e* laid they with this virgin Israel, bruised the breasts of her virginity, and powred their whordoms upon her: Then was God wroth with idolatrous Ægypt, and lifted vp his hand to bring his people from among them, and to execute judgement. *f* both vpon their Gods and upon their first born, that ministred unto them: and vnto Israel hee sayd, *Defile not your selvs with the idols of Ægipt. I am the Lord your God:* but *g* Israel would not hear nor leav her abominations, or idols which she had loved. Yet God *h* respecting his own name, brought them out of Ægypt into the wilderneſſe, where *i* hee gave them his statutes, & declared his judgements vnto them; *k* severely and often charging them to keep themselvs from idolatrie.

e Ezek. 23. 8.
f Num. 33. 4. Ezek. 20. 6. 7.
g Vers. 8.
h Vers. 9.
i Ver. 10. 11.
k Exod. 20. 3. 4. 5. 23. 13. & 23. 24. 32. 33.

5. In

19. In those dayes notwithstanding, they made them *l* Gods of gold, and *m* worshipped the work of their own hands, even a molten calf: and stayed not there, but were given over, unto further evil, even to serve the *n* host of heaven; as it is written in the book of the Prophets; *O house of Israel, have yee offered to me slain beasts and sacrifices, forty yeares in the wilderness? nay; ye took up the tabernacle of Moloch, and the star of your god Remphan, the figures which ye made to worship them.* Also they joyned themselves to *o* Baal-peor, and did eat the sacrifices of the dead, such was the great fall of the people whom God had chosen from among all peoples of the earth, for to be his. they *p* sacrificed to devils after whom they went a whoring, as *Moses* told them.

l Exod. 32. 31.
m Vers. 8.
n Act. 7. 42. 43. Amos 5.
o Num. 25. 2. 3. Psal. 106. 28.
p Lev. 17. 7.

6. When notwithstanding all this, God brought them in mercy to Canaan, *q* a land flowing with milk and honey; and most pleasant of all Countries; and cast out the Heathens before their faces, and *r* warned them to beware of their idols: yet there also they did *s* wickedly, served Baalim, and forsook the Lord God of their fathers, and followed the gods of the peoples round about them; serving their idols, and *t* sacrificing their sonnes and their daughters unto devils, and shedding the innocent blood of their children whom they offred unto the idols of Canaan. And thus they did from age to age, whiles the Iudges ruled

q Ezek. 20. 15.
r Deut. 24. 25. 26.
s Iudg. 2. 11. 12. 13. 19. & 3. 7. & 10. 6.
t Psal. 106. 37. 38.

them; till God *u* was wroth, and greatly abhorred Israel, and forsook the habitation of Shilo, the tabernacle where he dwelt among men, and delivered his power (the Ark of the covenant) into captivity, and his beautie into the enemies hand.

u Psal. 78. 59. 60.

7. Yet after this again in *Samuels* dayes, *x* they were defiled with their idols; and in the dayes of the Kings, they increased wrath. *Solomon* himselfe, the wisest man on earth (*a*) fell into this folly of serving idols; even the abomination of the Heathens; although God had *b* appeared unto him twice, and given him a charge concerning this thing. And *Rehoboam* his son, though for his fathers sinne *c* he lost the most part of his Kingdom, yet gave himself to idolatry, he forsook *d* the Law of the Lord, and all Israel with him. Then Iudah *e* wrought wickednes in the sight of the Lord; and provoked him more with their sinns which they committed, then all that which their fathers had done; for they *f* built them high Places, and statues (or pillars) and *g* strange altars, and groves on every high hill, and under every green tree. And *Rehoboam* made *h* *Gillulim*, filthy idols; and *i* *Chammanim* idols, or images of the Sun, and *Maacah* his wife made *k* *Miphletseth* an idol of terrour, in a grove. And *Abijam* his sonne, *l* walked in all his fathers sinnes, neither was his heart perfect with the Lord his God, although

x 1 Sam. 7. 3. 4.
a 1 King. 11. 5.
b ver. 9, 10.
c v. 11. 12.
d 2 Chron. 12. 1.
e 1 King. 14. 22.
f vers. 23
g 1 Chron. 14. 3.
h 1 King. 15. 12.
i 2 Chr. 14. 5.
k 1 King 15. 13.
l 1 Kin. 15. 2. 3.

though *m* he despised *Jeroboams* calves, and boasted that *n* God was with him.

8. Idolatry being thus fastned upon Judah, could hardly ever be weeded out again: for though *Asa* the next King, did his best, *o* with an upright heart, to abolish all the idols that his fathers had brought in, yet *p* were the high places not taken away, but remained till *Jehoshaphat* his son was King, who took away many both *q* groves and high places, howbeit not all; for *r* the people had not yet prepared their harts unto the God of their fathers, but *s* offered still, and burnt incense in the high places. And when *Jehoshaphat* was dead, his wicked son *Joram t* walked in the wayes of the most idolatrous Kings of Israel, even of *Ahabs* house, whose daughter he married; and he *u* made high places in the mountains of Judah, and caused and compelled Jerusalem and Judah to commit fornication, that is, idolatry. And *Ahaziah* his son, continued *x* his wicked way, counselled also thereto by his ungracious mother *Athaliah*, who after her sonnes death, broke up the house of God, and *y* all the things that were dedicated for the house of the Lord, were bestowed upon Baalim. Thus *Baal* was honoured of the people of God; [*a*] had a house, and altars, and images, and a Priest to minister unto him.

9. The Lord abhorring this great im-

m 2 Chron. 13.8.9.
n vers. 10, 12.
o 1 Kin. 15. 11 &c. 2 Chr. 14. 3. & 15.8
p 1 King 15.14.
q 2 Chr. 17 6.
r 2 Chr. 20 33.
s 1 Kin. 22 43.
t 2 King 8 16.18.
u 2 Chr. 21 11.
x 2 Chr. 22.3.4.
y 2 Chr. 24.7.
a 2 King. 11.18.

piety, sent this wicked King & his mother both soon unto hell; and set *Ioash* *b* his yong sonne upon his throne; who had for his Tutor and Patron, the good high Priest *Iehoiadah*: by whose advice, the people *c* destroyed Baal and his house, and Gods *d* true worship was restored: albeit not brought as yet to the primitive sincerity, for the *e* people offered still, and burnt incense in the high places untaken away. But so soon as this *f* aged father the Priest was dead: the Princes of Iudah *g* fawning on the King, turned him away to the former superstition: and again they *h* left the house of the Lord God of their fathers, and served groves and greivous idols: and the high Priests son, (the Kings cosin) who *i* propheſied against their sins, they stoned him to death (by the unthankful Kings commandement) in the court of the Lords house, even between *k* the temple & the altar.

10 When *Ioash* was taken away *l* by a bloudy death, *Amaziah* his son succeded *m* like his father: did uprightly in the eyes of the Lord, *n* but not with a perfect heart, for idolatry still continued in Iudah, and *o* the people burnt incense in the high places. And the King himselfe (to add unto all his fathers sinnes) brought the Gods of the Ædomites, *p* and set them up to be his Gods, and worshipped them, and burned incense unto the, which turned to his ruin.

But

b 2 Chro. 24.1
c 2 Chron. 23.17.
d vers. 18.
e 2 kin. 12. 3.
f 2 Chron. 24.15.
g vers. 17.
h vers. 18.
i vers. 20. 21.
k Mat. 23 35.
l 2 Chron. 24.25.
m 2 king. 14.3.
n 2 Chron 25, 2
o 2 king 14.4.
p 2 Chron 25,14.

But *Vzziah* his ſon, ſought God and did uprightly, yet *q* according to all that his father *Amaziah* did; for the *r* high places ſtood ſtill for offerings and incenſe; and *Iotham* his ſon *ſ* trode the very ſame ſteps. But *Achaz* ſon of *Iotham* marred all again, and made it worſe then before; for *t* he walked in the way of the Kings of Iſrael, yea, and made his ſon to paſſe through the fire, after the abominations of the Heathen; & made an altar in the Lords houſe *u* like to the idolatrous altar which he ſaw in Damaſcus; and *x* brake down the work in the temple of God; and made *y* molten images for Baalim; yea being afflicted for his ſins, he treſpaſſed *z* the more againſt the Lord, ſacrificing to the Gods of Damaſcus which had plagued him; * breaking the veſſels, and ſhutting up the doores of the Lords houſe, making altars in every corner of Ieruſalem, and high places " in every citie of Iudah, to burn incenſe unto other Gods. And thus Ieruſalem (*a*) *Aholibah* marred her ſelfe with inordinate love, and with her fornications, more then her idolatrous ſiſter *Aholah*, or Samaria: for Iudah *b* forſook the Lord, and turned their faces from his tabernacle, ſhut the doores of his houſe, quenched his lamps, & neither burnt incenſe, nor offered burnt offerings in the ſanctuarie unto the God of Iſrael, but ſacrificed *c* to Divils, new Gods whom they knew not, nor their fathers, and

q 2 *Chron.* 16.3.4.5
r 2 *kin.* 15 4.
ſ verſ. 32.
34.35.
t 2 *kin.* 16 1.2.4. &c.
u verſ. 10. &c.
x verſ. 17.
y 2 *Chron.* 28.2.3.
z v. 22. 23
* *v.* 24.
" *v.* 25.
a Ezek. 23 11.
b 2 *Chron.* 29.6.7.
c Deut. 32 17.

d 2 King. 18.4 burnt incense to d Nehushtan, the serpent of brasse.

e chron. 29 1.2 &c. 11. Then God raised them up the good King Ezekias, who e did uprightly in the sight of the Lord, according to all that David his father had done. He opened the dores of the house of the Lord, brought in

f v. 16. &c. the Priests & Levites; f clensed the Temple, altar, and instruments of Gods service;

g vers. 21. 25 29. sacrificed unto God g for their sinnes; restored the true worship; sought the conversi-

h 2 chron. 30.1. &c. on h of all Israel; i caused them to break the images, cut down the groues, break

i 2 chron. 30.1. &c. down the high places and altars through all his Dominions; and, k brake in peeces the

k 2 King. 18.4. brazen serpent that Moses had made and Israell polluted. Thus dealt hee l well

l 2 chro. 31. 20.21 and uprightly, and truely, before the Lord his God, even with all his heart, and departed not from him. But when he was laid down in peace, Manasses his son, repeated all the former evils, and added more unto

m 2 chron. 33.3. &c. them, if ought mought be. For m he went back, and built the high places which his father had broke down; and set up altars for Baalim, and made groues, and worshipped all the host of heaven, and served them, and built altars to them in the Lords-house, & made strange Gods, & caused his sonnes to passe through the fire, and gave himselfe to witchcraft, and charming, and sorcerie,

n 2 king. 21.16 and used them that had familiar spirits, and n shed innocent blood exceeding much, till

defiled Jerusalem from corner to corner; and made Iudah and Jerusalem to erre, to doe worse then the heathen whom the Lord had destroyed before them. The children gathered wood, and the fathers kindled the fire, and the women kneaded the dough, to make cakes to the Queen of heaven, and to power out drink offerings vnto other Gods, that they mought provoke the Lord to anger: they (a) set their abominations in the house wherupon his name was called, to pollute it; they b builded the hie places of Baall, to burn their sonnes with fire for burnt offrings vnto Baal & vnto c Molech. By which abominations they so provoked the Lord, as hee forbad his Prophets d to pray any more to doe the people good; for they e had kindled a fire in his anger, which should burn for ever.

o 2 chron 33.9. p Ier. 7. 17.18.

a ver. 30

b Ier. 19. 5.

c Ier. 32. 35.

d Ier. 11. 14. & 14.11

e Ier. 17. 4.

12. And although *Manasses* rewed all before his death, f and repented hearrily when he lay fettered in Babel, and being restored to his Kingdom, g took away the strage Gods, & altars & images that he had made, and restored in Iudah Gods true religion, save onely that h the people sacrificed in the high places: yet *Amon* his son would not be warned by his fathers evils, but turned again from God, made i idols, and images, and altars of Baalim, high places, and groves, and sacrificed k to all the images which his father had made, and served them, and humbled not himselfe as his fa-

f 2 chr. 33 11, 12. &c.

g ver. 15, 16.

h v. 17

i 2 chr. 34 3,4 2 kin. 23. 24.

k 2 chron. 33. 22.

ther *Manasses* had done; wherefore he was soon rooted out of the land of the living, and laid in dust.

l 2 chr. 34 m ver. 19 27. n Ier. 25. 3, 4, &c. o Zeph. 1 5. p vers. 12 q Zeph. 2 1. r 2 King. 23. 31. 32 s v. 36. 37 t Ier. 26. 22. 23. u Ier. 36. 23. 25. x 2 King. 24. 8 y 2 king 24. 18. 19. a Ier: 37. 1, 2 b 2 King 24. 20 c Ier: 44. 9 d Ier: 32. 32

13. *l Iosias* his son abolished all these former idolatres and monuments of them; and did uprightly in the sight of God, as *David* had done, and *m* trembled at his law and judgements: but the people *n* would not hear the words of the Prophets, calling them from their idolatry, they sought not the Lord, many of them, but *o* worshipped the host of heaven, on the house tops; remaining *p* frozen in their dregs, and shewed themselves to be *q* a Nation not worthy to be loved. So when *Iosiah* was dead; *Iehoahaz* his son, *r* did as evill as all his fathers, for the time which he raigned, which was but 3 moneths: and *Iehojakim* his successor *s* dealt as badly; and *t* killed the Prophets which called them to repentance, and *u* burned their writings. And after him *x* *Iehojachim* proved no better, though in these daies death came up into their windows, & Gods wrath was in powring out upon Ierusalem. And *Zedekiah* the last King, did *y* stil evill in the Lords eyes; (*a*) neither he nor his servants, nor the people of the lād, would obey the words of the Lord; *b* therefore the wrath of the Lord, was against Ierusalem and Iudah, untill he cast them out of his sight. For it was not the Kings onely, that did all these evils, but also *c* their wiues, *d* and the Princes of the land, the Priests

and

and the Prophets, and the men of Judah, & the inhabitants of Ierusalem, evē the *e* cheif of the people trespassed wonderfully, according to al the abominations of the Heathen, and polluted the house of the Lord, which he had sanctified in Ierusalem, and *f* mocked the messengers of God, despised his words, and misused his Prophets, untill the wrath of the Lord arose against his people, and till there was no remedy. For that Citie Ierusalem had *g* been unto him a provocation of his anger, and of his wrath, from the day they built it, even unto the day that he should remove it out of his sight: they had *h* whorish hearts, and their eyes went a whoring after their idols: and with them *i* they committed adultery, till being wexen old in adulteries God said, *k* Now *shall she and her fornications come to an end.*

e 2 Chron. 36.14.
f vers. 16
g Ier. 32. 31.
h Eze. 8. 9.
i Eze. 23. 37.
k vers. 43

14. And as it was with Iudah, so was it also with the ten tribes of Israel; who sucked the milk of Idol superstition in the dayes of *l* Ieroboam sonne of Nebat, whereunto they were addicted *m* alwaies after, so long as their Commonwealth did stand; even throughout the raign of nineteene Kings, who added unto their fore-fathers sinnes, and drew the people to most horrible impieties, for which the land did spew them out, *n* and Heathens came to dwell in their sted. As these are *o* ensamples to us, to the intent that wee should not be ido-

l 1 King. 12.28. 30.
m 2 King 10.28.29 & 15.27 28. &c.
n 2 king. 17.
o 1 Cor. 10.6.7

[illegible] idolatrie like them; and are written p to [illegible] upon whom the ends of the world are come: so doe they plainly manifest the strength of this bewitching sin of idolatry, which as a harlot stealeth away the heart of man, and the prouesse of all flesh, (not of such onely as are aliant from the Church, but even of Gods own called people,) to fall into this vice, if God restrain them not by his speciall grace.

[illegible] Now to the pleasure that men take in this sin; it may be conjectured, by the readines of all sorts of people (as we have seen) to fall thereinto; and by the cause of the same, which is the flesh, (one of the (a) works whereof it is,) and therefore must needs delight the fleshly: and that so much the more as it proceedeth from the cheifest part of the flesh, namely conscience, wisedom, reason, knowledge, judgement, prudence, policie, and whatsoever is most excellent in the natural man. It may also further be shewed by examples & similitudes which the Scripture setteth down.

[illegible] The Prophet *Esaias* calleth mens idols their *b* detestable things, because of their desire that is towards them, and their pleasure in them. *Ezekiel* compareth the idolatrie of Israell, to *c* a woman inflamed with love towards some goodly yong man, on whom she hath cast her eies, and fret her affections: and forgetting all modesty, she *d* sendeth messengers for him, & bringeth him

[illegible] Gal. 5. 19. 20. Rom. 1. 22. &c. 1 Cor. 1. 20, 21 &c.

[illegible] Esa. 44. [illegible] Ezek. 23. [illegible] &c. [illegible] Cor. 16

him to bear into the bed of love, so discovering her fornication and disclosing her shame Teaching us by this similitude, that idolatry is as sweet to the corrupted conscience and mind of man, as lust and fornication is to any wanton body.

17 The objects also of this vice, are very pleasurefull and alluring; for the doctrines rites, ceremonies and observances of false religon, with the gifts and learning of the Teachers thereof; are like unto the goodly proportion, comely stature and glorious apparel, which set forth and adorn the persons of men making them seem like g Captains and Princes, & pleasant choise youths, clothed in silks, and h all kind of Gentleman like apparell, whereby the womans heart, i as soon as she sees them, becomes enamoured. The external pomp and shew that idolatry carryeth with it, in temples & altars, and images of gold, in coper and vestiments, in organs & melodie, in peaceable k visions, sweet prophesies, and lying divinations, in diligent l sacrificing, tithing, thanksgiving, & proclaiming free offrings, with other like devotions; these give content to the worshippers conscience, and please the minde no lesse then m a feast with peace offrings, and after it a sweet perfumed bed, decked with quilts and curtains moll fine and costly, and n courteous intertainment of a paramour with fill of love and pleasure of dalliance all the night, is to

a loose

f e ver: 17.
f vers. 18
g Eze: 23 6,
h ver: 12, 15.
i vers. 16
k Eze: 13 16,7
l Amos 4 4,5
m Pro: 7, 14. 16, 17, &c.
n vers. 13 15, 18

a loose and lustly yong man, given over to the fleshly and sensuall sin of whoredom.

18 Agreeable to these similitudes, are the things foretold of the idolatry of Anti-
o Rev. 17. 1. christ, whose false Ch. is resembled o by a whore, the doctrines, superstitions, rites,
vers. 2 ceremonies of the same, as the wine of her fornication; making drunk the kings and inhabitans of the earth. And the more to allure them thereunto, her cup (wherein are the abominations, and filthines of her for-
vers. 4 nication) is of gold; her selfe is arrayed with purple and scarlet, and guilded with gold and precious stones and pearles; counterfeiting hereby the habite and ornaments of the true Church, the p Spouse of Christ,
p Rev. 21. 2. whose q shining is like to gould & stones most cleer and precious; her lips r like
q v. 11. 18 scarlet, & her love much better then wine.
r Song 4. 3. 10. The pleasantnesse of that false religion, enamouring so many s fooles, is noted by
s Pro. 7. 7 t the abundance of her pleasures, wherby
t Rev. 18. 3. her merchants wexed rich; u the luxurious life and fornication of Kings with her, v
u vers. 9. the apples that her soule lusted after, and
x vers. 14 all things that were fat and excellent, y the musick and melodie that there was heard,
y vers. 22 and is signified further by z the sorrow &
z v. 9. 15 16, 19. lament which all her lovers make for her desolation. Now when the Holy Ghost taketh the most pleasant delightfull things in the world, and by them

noteth

noteth out that counterfeit religion: what would he but teach us and warn us hereby of the sweetnesse of this deceit, which lulleth men in security, having their wits bewitched with the whores inchanting words. *Who so is simple let him come hither: stolen waters are sweet, and hid bread is pleasant.* 16. But if the intising words of others doe so far prevail with men, that (a) they follow straightway, as oxen that goe to the slaughter, and as fools to the stocks for correction, till a dart strike through their liver: what may we think is the strength of a mans own heart, when he *b* goeth a whoring with his own inventions; how easily will it prevail against him? Every man naturally pleaseth himselfe, and liketh well of his own designes: loving the fruit of his wit, as the child of his body: that when *c* he hath conceived mischief, and brought forth (an idol, that is) iniquity: it groweth up with him, and delighteth him, and he (a) rejoyceth in his own invention: perswading himself that *b* now the Lord will be good unto him, seeing he hath found out a truth, or right manner of worshipping God. For this his devise, (specially if it be painted with some colour of holy scriptures,) he esteemeth as *c* an image come down from Iupiter, a doctrine from heaven it self. And hence forward all the blessings that he injoyeth doe flow from this, that *d* he burneth incense to the Quee-

Prov. 9. 16. 17.

a Prov. 7. 22

b Psa. 106. 39

c Isa. 59. 4

a Act. 7. 41

b Iudg. 17. 13.

c Act. 19. 35

d Ier. 44. 17.

of heaven, the idol that he hath made e according to his own understanding, wherefore he will loose his life, rather then his religion, which he defends with tooth & nayl, lest the f magnificence of his Diana should be destroyed; he will g preach, and h dispute, i and write for the same against whomsoever, and k persecute (if it be in his power) all that contradict it. And whatsoever is said from the word of the Lord against it, he l will not hear, being as hardly induced to think it no truth, which his own wit hath discovered, as were the Ephesians to think m them no Gods, which were made with hands; for his idoll invention hath bereft him of sound judgement, a seduced heart hath deceived him, that he cannot deliver his soul, nor say, *Is there not a lye in my right hand?*

e Hos. 13. 2.
f Act. 19. 28.
g Ier. 20. 8.
h Act. 17. 18.
i Ier. 29. 25.
k 1 King 18. 4
l Ier. 44. 16.
m Act. 19 26.
Isa. 44. 20.

20. So in his blind devotion he continueth, blessing himselfe in his evill, feigning that he is high in Gods favour, and shall have peace, n although he walk in the wrest and obstinacie of his own heart: and that o because he is guiltlesse, surely Gods wrath shall turn from him: For hee p followeth no idols, (what soever men say,) but he q sweares, *the Lord liveth*, and will shew by his works, the r zeal that hee hath for the Lord against idolaters. Hee bringeth s his sacrifices and his tithes, offreth thanksgiving, proclaimeth free offrings: yea willing he is to please the Lord, though it cost him

n Deu. 29. 19.
o Ier. 2. 35.
p ver. 23.
q Ier. 5 2. 2 King 10. 16
r 2 King 10. 16
s Amos. 4 4.

him t thousands of rammes, or ten thousand rivers of oil, and to give his first-bond, the fruit of his body, for the sinne of his soule: and though he burn incense to Bal, u yet will he come and stand before God in the house whereupon his name is called, and say, *I am delivered*; he will x lean upon the Lord and say, *Is not the Lord with me? No evill can come upon me*; neither (a) shall the plague come unto me, neither shall I see sword nor famine.

t Mic. 6. 7.

u Ier. 7. 9. 10

x Mic. 3. 11

a Ier. 5. 12.

21 Finally, the Lord, to teach us how fast this sin cleaveth unto us, saith by his Prophet of the idolatrie of Iudah (his own professant people,) b that it was written with a pen of iron, and with the point of a Diamond graven upon the table of their heart, shewing that the inmost affection are most deeply and continually infected with this vice, and addicted unto it; from which, no kind of perswasiō, no earnest deliberatiō, not dreadfull thereatning will turn them. For when Ierusalem had given themselves to this iniquity, the Lord sent unto them c all his servants the Prophets, rising upearly and sending them, saying, return now every man from his evill way, and amend your works, and goe not after other gods to serv them, and yee shall dwell in the land which I have given unto you & to your fathers, d oh do not this abominable thing that I hate but they would not hear, nor incline their ear, to turn from their wickednesse, & to

b Ier. 17. 1.

c Ier. 35. 15.

d Ier. 44. 4. 5.

burn

burn no more incence unto other Gods. And now are woe come to the last demonstration, how hardly this sinne is left, when once men have tasted the bitter sweetnesse of the same. Which may be seen by the wilfull & stiffe persisting herein; notwithstanding all judgements threatned, all punishments inflicted therfore. And hereof let Israel be our pattern.

22. After that they had forsaken the Lord, to follow their idols, he to reclaim them from the iniquity) denounced, and brought upon them many heavie judgements. King *Ieroboam* son of *Nebat*, the author of sin to the people, was *e* rebuked by a Prophet, heard the destruction of his religion threatned; felt his own arm miraculously withered and recured, saw the altar rent before his eyes: yet could hee not perceiv the impietie of his trespasse. He had again another *f* Prophets reproof, heard the horrible ruin of his house menaced; that his posterity should be swept away as dung, and eaten of dogs and fowls of the aier; and by the death of his son *Abijah*, was deterred, if it mought have been, from proceeding in his idolatry: but all this prevailed nothing. He lost in one battell that he fought with Iudah *g* five hundred thousand chosen men and some of his cities: and yet had no heart to return vnto the Lord; till he was *h* plagued of God and died. And the yere after, *Nadab* his son walking in his fathers sin,

e king 13. 1, &c.

f 1 King. 14. 1, &c.

g 2 Chro. 13. 17.

h vers. 20

will

i was murdered, and all *Ieroboams* house, (none left alive) destroyed, according to the word of the Lord. *i* 1 *kin.* 15 25. 28. 30

23. *Baasha*, whose hands had executed Gods wrath on *Ieroboams* house, yet had no grace to forsake his sinne; no not though he were threathed for it by a Prophet, *k* to have like vengeance brought upon his own posterity; but continued in that Idolatrie to his dying day; and *Elah* his son, in the second year of his reign, felt the reward of his fathers sins, and of his own, *l* was killed by a conspiracie, and all that family rooted out, none left unto *Baasha*, eyther of his kinsfolks, or his friends. Neyther yet would *Zimri*, who rooted out *Bashaes* house be warned himselfe, but walked still in *Ieroboams* sin, wherefore *m* reigning but seven dayes, God hastened wrath upon his head, and he burned himself in his distresse. *k* 1 *King.* 16. 15. 4 *l* 1 *King.* 16. 8. 13 *m* 1 *King.* 16. 15. 18 19

24. All this notwithstanding the people of Israel, and Kings that succeded, left not *Ieroboams* sinns, but added moe unto them, and did worse then he. And although wrath was encreased upon the Nation, *n* by sword and by famine, that women *o* did eat their own children for hunger, and the Prophets did *p* weep to think of the plagues before they came upon them: yet could they not bee perswaded to leav their idolatrie. The Lord gave them cleanneſſe of teeth, and scarseneſs of bread in all their cities, *q* yet turned they not unto him. *n* 2 *King.* 6 24. 25. *o* *v.* 28. 29 *p* 2 *king* 8 11. 12. *q* *Amos* 4. 6.

Hee with-held rain from them, and made them wander about to seek water to drink;
r ver. 8. r yet turned they not unto the Lord. He smote them with blasting and meldew, and kanker worms did consume their fruits;
s verſ. 9 s yet turned they unto the Lord. Pestilence he sent among them after the manner of Ægypt, and killed their yong men with the sword t yet turned they not unto the Lord.
t verſ. 10 Hee overthrew them, as God overthrew Sodom and Gomorrah, and they were as a
u ver. 12 fireband pluckt out of the burning; u yet turned they not unto the Lord. And though
a King 17. 13. 14. &c. the Lord (a) testified unto them by all the Prophets, and by all the Seers, saying; Turn from your evill wayes, and keep my commandements: yet would they not hear, but followed vanity, and became vain in their idolatry, till the land did spue them out, as it had spued out the Heathens that
b ver. 23. 24. dwelt before them, and they were b spoyled by the Assirians, and caried captives among the Heathens, and Heathens came & dwelt in their sted.

25. In like manner fared it with the Kingdom of Iudah; many plagues did they feel for their idol service, and many moe were threatned: yet would they not turn from this iniquity; Presently upon *Rehoboams*
c 2 Chro. 12. 1. 2. &c. apostasie c they were set upon by the King of Ægypt, their strong cities taken; the treasures of the Lords house, and of the Kings, were lost, and the men themselvs

selvs made *d* servants to *Shishak*. *d* vers. 8.

27. The idolatrous Kings after, augmented sin, and wrath, but could not be brought to amendment. *Iehoram* lost *e* Edom; had his house and children robbed & carried away *f* by the Philistims and Arabians; and himself after two years sore sickness, *g* had his guts fall out, and so died. *Amaziah* was *h* taken by the King of Israel, the wall of Ierusalem was broken, & the temple robbed. *Achaz* was sold into the hands of *i* the Kings of Aram & of Israel; and six score thousand valiant men of Iudah were killed in one day; (*k* because they had forsaken the Lord God of their fathers,) and two hundred thousand taken prisoners; besides *l* other miseries that came upon the Countrie. But these and other plagues many which God laid upon them, till *m* the whole head was sick, and the whole heart heavie, from the sole of the foot unto the head, there was nothing whole therein, but wounds and swelling and putrified sores, the land wasted, the cities burnt with fire, and the daughter Sion remained like a cottage in a vineyard: yet the more they were smitten, *n* the more they fell away; all labour was spent in vain upon them, the *o* bellows were burnt, the lead consumed in the fire, the founder melted in vain, they were called reprobate silver; because the Lord had rejected them. For though he threatned *p* to make Ieru-

e 2 Chron. 21. 8.
f ver. 16. 17.
g v. 19
h 2 King. 14. 13. &c.
i 2 Chron. 28. 5
k vers. 6.
l vers. 17. 18. 19
m Isa. 1. 5. 6. 7.
n ver. 5.
o Ier. 6. 29. 30
p Ier. 9. 11.

salem a heap, and a den of Dragons, and to make the cities of Iudah wast without an inhabitant, and sent unto them saying, (a) Behold I prepare a plague for you, and purpose a thing against you, turn you therefore every one from his evill way; b yet they said desperately, surely we will walk after our own imaginations, and doe every man after the speculation of his wicked heart.

a Ier 18. 11

b vers. 12

27. Moreover, when God had brought upon them the desolation threatned, that c Ierusalem was brokē up by the Babylonians, the temple burned, the people killed, and the rest caried prisoners into Babel; some poore men onely d left to till the land; yet that remnant afterward fled e into Ægypt, both small and great; and there committed idolatry again with f the works of their hands, burning incense unto other Gods in the land of Ægypt, that they might bring destruction unto themselvs, and be a curse, and a reproach among all Nations of the earth.

c 2 Chr. 36

d 2 King 25. 12

e Ier. 43. 5. 6. 7.

f Ier. 44. 8.

28. Behold in this mirrour (whosoever thou art that readest,) the readines of all flesh to fall away from God; the pleasure that men take in their own vain inventions; and the difficultie to draw them from following after Satan. Behold the madnesse, and blindnes, and astonishment of heart wherewith they are stricken that be given to idolatry; & how this gangrene did spread the whole body over, in the Church of Israel; whose

hiſtorie is left written for example and warning to us, who all are ſubject to fall into like ſin are lyable to like plagues, and of like obſtinacy in evill. For though God have ſcourged Chriſtendom with *fire*, and *ſmoke*, and *brimſtone*, *g* out of the horſes mouthes and horſmen, conducted by the Angels of deſtruction: yet the remnant of men not killed by theſe plagues, *h* have not repented of the works of their hands, that they ſhould not worship divels, and idols of gold and ſilver, and of braſſe, and of ſtone, and of wood, which neither can ſee, neither hear, nor goe; men *i* have blaſphemed the God of heaven, for their paines and for their ſores, and repented not of their works. All *k* the world wondreth and followeth the beaſt, admireth the glory and magnificence of the *l* whore, & without Gods ſpeciall grace, none can keep himſelfe from her, for she ſitteth *m* in the high places of the citie, calling them that paſſe by the way; and her lips (*a*) drop the honey comb liquor, and her mouth is ſofter then oile; though her end be bitter as wormwood, and sharp as a two-edged ſword. She taketh her *b* fair jewels of Gods gold and ſilver, the holy Scripture & treaſures therein; and with them she maketh her images and hereſies; and covereth them with broydered garments, as wrought by Gods own ſpirit; and ſetteth his oil & perfume before them. She *c* washeth her

g Rev. 9. 17, &c.
h ver: 20.
i Rev. 16. 11.
k Rev. 13 3.
l Rev. 17.
m Prov. 9 14. 15.
a Prov. 5. 5.
b Eze: 16 17, 18
c Eze. 23

selfe, as if she were clean from all iniquity; and painteth her eyes, as if she had the very visage of true faith; and decketh her with ornaments, as wanting no gifts of knowledg, or utterance, or other furniture of the spirit; and she sitteth vpon a costly bed, as being seated & constituted in the best perfection. Her table is furnisht with Gods incense and oil, for the word, prayers, sacraments, are the diet of devotion wherewith she feedeth her lovers; and *d* a voyce of a multitude being at ease, is with her; for many fools follow her, because of her worldly prosperity, she allureth and intertaineth all comers. Thus with *e* her great craft she causeth men to yeeld, and felleth down many wounded; *f* great is the number of all that are killed by her; for her heart is *g* nets and snares, and her hands bands: he that is good before God shall be delivered from her, but the sinner shall be taken by her.

d vers. 24.
e Prov. 7. 21.
f vers. 26.
g Eccles. 7. 28.

CHAPTER III.

Of Jeroboams idolatrie that infected Israel, and of the pretenses that he mought make for his sin.

THat the allurements of this whore Idolatry, with her deceits and snares, may be fur-

be further manifested, and people be warned to avoyd her destruction: I will yet prosecute this argument against her, to uncover her skirts and disclose her iniquity; hunting her steps, as they are traced in the Scriptures, and left to be seen as a perpetuall type in Israel.

2. The common-wealth of Israel did never enjoy such peace and happinesse, as in the dayes of *Solomon* son of *Davids* who reigned fortie yeares. Him (*a*) the Lord loved (whereupon he was named *Iedidjah*:) and chose *b* him from among many sonns, to sit upon the throne of the kingdom of the Lord over Israel, and *c* to build his house and courts, and to be his son, and he would be his father. He gave *d* unto him wisedom and knowledg, and riches and treasures and honour, so as there was no King like him before or after. But *Solomon e* loved many strange women, who withdrew him from the love of God, that he *f* followed the abominations and idolatries of the Heathen. Then God *g* was angry, because he had turned his hart from him, who had appeared unto him twise, and given him a charge concerning this thing, that hee should not follow other Gods, but hee kept not that which the Lord had commanded him. Therefore God *h* rent the Kingdom from him, and gave it to his servant *i* *Ieroboam* son of *Nebat*, a man of the tribe of Ephraim: with this cer-

a 2 *Sam.* 12.24.25
b 1 *Chron* 28.5
c *verſ.* 6.
d 2 *Chro.* 1.12.
e 1 *King.* 11.1.4.
f *verſ.* 5
g *v.* 9.10
h *ver:* 11.
i *v.* 26, 28

k vers. 38. tification, that if k he would hearken to all to all that God commanded him, and walk in his waies, and doe the right in his eyes; he would be with him, and build him a sure house, and give Israel unto him. Now when *Solomon* was dead, all this came to l 1 King. 12. passe; for *Reboboam* his son, l lost the most part of his realm, and ten Tribes declined after *Ieroboam*, and chose him their King.

3 But he (though otherwise a man wise and politik,) wanting heavenly wisedom, relyed not in faith on the promise of God, but went & consulted with flesh and bloud, how he mought confirm the Kingdom to himselfe. And thinking m in his heart. m 1 King. 12. 26, &c that if the people should (as they were wont) goe up to Ierusalem to worship God there; their hearts would turn from him to *Solomons* son, who reigned in that place, and so they would kill him. Being fraught with this fear, and void of faith; he thought to prevent these evils, by setting up a place of Gods publick worship, in his own dominions. And knowing that the people would not easily be drawn to a new religion, he retained a shew still of the old; not altering any article of the fayth, nor yet many of the externall rites; but as in Ierusalem there was a Temple, and Altar, and other outward signes of Gods habitation with his Church; so would *Ieroboam* in Israel, make Temples, and Altars, and signes of Gods presence, that his people mought serv him there.

there. Then *n* made he two calues or oxen of gold, and set one at Bethel, another at Dan, with houses and altars, and other like furniture, and said to the people, *o* It is too much for you to goe up to Ierusalem, behold thy Gods (ô Israel,) which brought thee up out of the land of Ægypt.

n 1 King. 12.28, &c.

o vers. 28.

4. The changes and corruptions which he brought into Gods worship, were cheifly these. First of the place, which God had *p* choſen to be at Ierusalem: but *Ieroboam* would have *q* at Dan and Bethel. Secondly of the signes or testimonies of the divine presence; which at Ierusalem was by Gods own ordinance, *r* the ark of the covenant, with the glorious golde Cherubims whereon hee sate, and from which his voyce had been heard: but at Bethel and Dan, by *Ieroboams* device, *s* were bullocks or calues of gold. Thirdly, of the time; for the feast *t* of Tabernacles appointed of God to be kept the 15 day of the seventh month; *Ieroboam* put off untill *u* the 15 day of the eight moneth. Fourthly, of the persons administring the holy things; which by Gods authority *x* were *Aarons* sons, and their brethren the Levits: but by *Ieroboams* dispensations, *y* were of other parts & loweſt of the people. These things being, consulted of † and a greed upon by the King and State, the people of Israel yeelded unto; and practised accordingly; shewing their prompt obedience and devotion in going,

p 2 chron 7.16.

q 1. king. 12.29.

r Exo. 25. 10 22. Num. 7. 8.9. Psal. 80.1

s 1 King. 12.28.

t Levi. 23 34.

u 1 King 12.32.

x Num 18.17. Deut. 10. 8.

y 1 King. 12.31.

† vers. 31

z vers. 30 z because of the on, evē to *Dan*, a citie in the utmost part of all the land. Thus sinned *Ieroboam*, & made Israell to sin; and it "turned to sin unto his house, even to root it out and destroyed it from the face of the earth.

¶. Against this innovation, there were some that presently rose up, refusing to follow the religion of the King; especially the Priests & Levites, (according to the charge they had ',' to teach *Jaakob* God *s* judgements, and Israel his law,) "resisted the superstition, and put the people in mind of their duty; which *Ieroboam* perceiving, 'put them from their office, and ',' droue them out of his realm. Some also there were of * all the Tribes of Israel, that hearkning to the wholesome doctrine of their Ministers, & following their good example, left their own Country; and resorted to Ierusalem so strenghning the kingdom of Iudah. Thus was there a controversie among the people, about these (the Kings) ceremonies; some counting them novelties, & profane superstition; others (and they many,) esteeming them laudable, and well-fitting their State. But the men of Iudah reproched them for this, as having (*a*) forsaken God & made *b* them golden calves for Gods, and done many like abominations. The Lord also used other means to draw the King and people to repentance, by admonition *c* of a Prophet, confirmed by miracles, by striking dead *Ieroboams* arm, and healing it again; & by

" 1 King. 13. 3.
',' Deut. 33. 10
" 2 chron. 11. 13
' vers. 14
',' 2 Chr. 13. 9.
" 2 Chr. 11. 16.
a 2 chro. 13. 11
b vers. 8.
c 1 King. 13. 1. 2. &c.

by *d* taking away his beloved ſon *Abijah*, *d* 1 King. 14.
These things, though they could not but trouble both King and people, yet could they not prevail to bring them to repentance, for *Ieroboam* had many things to ſay for himſelfe, and much could he colour his new coynd religion, anſwering the obiections that were made againſt them, by this, or the like apologie.

6 I ſee my courſe, (ô men of Iſrael) to be much ſuſpected, if not wholly miſliked of many, ſome thinking my ceremonies to ſavour to rankly of Heathen ſuperſtition; ſome charging me plainly with flat apoſtaſie and forſaking of God. But how far off I am from all ſuch impiety (how ever it pleaſe men to miſtake my meaning, and pervert my actions) I hope to manifeſt unto all indifferent perſons. Chiefly ſith that I have neither ſpoken nor done againſt any article of the ancient faith, nor changed any fundamentall ordinance of religion, given us by Moſes; but worſhip with reverence the God of my fathers, and love him (as I am taught) *e* with *all* my heart, and with all my ſoul, cleaving unto him alone who is my life, and the length of my dayes. Other Gods of the nations I utterly abhor, with al their impure rites and ſervices; and if any ſhall now or hereafter decline to ſuch abominiation, I truſt we ſhall ſhew *f* the zeal that we have for the Lord our God, againſt all their impiety. The alteration that I have made

e Deut. 6. 4. 5. & 30. 20.

f 2 King. 10. 16. 28. 19.

made, is in matters of circumstance, things meerly ceremoniall; whereof there is no expresse, certain or perminent law given us of God; and which are variable, as time, place, and person give occasion; and such as good Kings have changed before me, and have been blamlesse.

7. And first for the place where God is to be worshipped, which many now would have at Ierusalem onely; I finde the practise of our Patriarch *Abraham*, & the fathers following, to be far otherwise. They sacrificed to God, as occasion was offered, in every place they came; in *g* Shechem, and in this *b* Bethel; in the plain *i* of Mamre, and in *k* Beersheba: so this superstition of tying God to one place was not hatched in their dayes. After this, when our fathers came out of Ægypt, they *l* offered sacrifices in the wildernesse, and being come into this land, in how many sundry places of it have they served God? At *m* Shilo the Tabernacle and Ark was many dayes, & all Israel sacrificed there. Again at *n* Kirjathjearim the Ark had abiding twenty years, & there men sought the Lord: and after that, in *o* other places many. But when *David* was King, he removed the Ark *p* to Ierusalem; and the Tabernacle which *Moses* had made, he left in a high place *q* at Gibeon: and thus were there two places of publick worship at one time; and *Salomon* sacrificed *r* in them both. And shall we now grow

g Gen. 12. 7. 8
b Gen. 35. 7.
i Gen. 13. 18.
k Gen. 26. 25.
l Exo. 24. 5.
m 1 Sam. 1. 3. &c.
n 1 Sam. 7. 1. 2
o 1 Sa. 21. 1. 6. &c
p 2 Sam. 6. 12. &c.
q 1 Chr. 21. 29
r 1 King. 3. 4. 15.

grow to ſuperſtitious, as to bind God to any one place. Nay, this all is the Lords land, & his eyes are in every part of the ſame: and it is not ſo materiall where wee doe worſhip, as whom we worſhip, & with what affection: for our God is neer in al times & places, to all that call upon him in truth.

8. But it will be ſaid, that Ieruſalem is the place which God hath choſen; promiſing unto *Solomon* *ſ* to put his name in the Temple there for ever, and that his eyes & heart ſhould be there perpetually. I anſwer, the promiſe and covenant was conditionall, if Gods *t* ſtatutes and judgmenrs were obſerved: for if they ſhould turn away, and *u* ſerve other Gods, God ſaid *x* he would caſt out of his ſight, that houſe which hee had hallowed for his name; and it ſhould be an aſtoniſhment and a hiſſing to al that paſſe thereby. And ſee we not how *Solomon* forfeited his bond? His wives *y* turned his heart afrer other Gods: hee followed *Aſhteroth*, and *Milcom*, *Chemesh*, and *Molech*; and other abominations of the Gentiles, and * built them high places: for which his wickedneſſe God was angry, and hath rent his Kingdom from his ſon, and given it to me. Look to Gods place which was in *Shilo*, (*a*) a where he ſet his name at the beginning; and ſee what he did to it for the iniquity of Iſrael: even *b* ſo wil the Lord doe to that houſe in Ieruſalem whereupon his name is called, wherein alſo they truſt.

ſ 1 *King.* 6 3.
t *ver.* 4.
u *ver.* 6.
x *ver.* 7. 8
y 1 *King.* 11. 4
z *verſ.* 5.
* *verſ.* 7
a 1 *Sam.* 4 *Pſal.* 78. 60, &c.
b *Ier.* 7. 12. 14.

truſt. Example ſee in the rent of the Kingdom; for at the ſame time when promiſe was made to dwell in that houſe for ever,
c 1 King. 9.3 1. God promiſed c alſo to ſtabliſh that throne of *Solomons* for ever: howbeit already the throne is thrown down, and moſt of the Realm committed to me. As is the one, doubtleſſe ſo is the other; no ſanctity remaineth in the place ſo polluted with idolatry: the holineſſe is gone.

9 And now that this *Bethel* where I build a houſe to our God, is the place which he hath choſen to dwell therin; we may boldly ſay; for it is moſt renowmed, the chiefe and ſupereminent place in the land. They
d Ebr 3 1. boaſt in Ieruſalem, how their Temple ſtandeth upon mount d *Morijah*, where
e Gen. 22 2 &c. *Abraham* our father e offered his ſon *Iſaak* (a type of the Meſſiah) for a ſacrifice to God; we alſo can glory, how *Iaakob* our Patriarch
f Gen. 28 12. ſaw in this our place, a (f) ladder that reached from earth to heaven, by which the Angels of God went up and down; a type alſo doubtleſſe of our Meſſiah to come; by whom, as by a ladder we ſhall get up to
g Pſal. 97 7. heaven, whom g all the Angels of God ſhall worſhip when he commeth, & ſhall be ſeen to aſcend and deſcend upon him. Here God
h Gen. 28 13 14. appeared to our father *Iaakob*, h promiſing him the land, and heyres to poſſeſſe it: He
i verſ. 16 17. &c. then acknowledged how i the Lord was in this reverend place, that it was no other but the *houſe of* God & the very *gate of hea-*

ven

ven; & thereupon gave it a new name *Bethel, Gods house*; whereas at first it was *k* called *Luz*, yea *Iaakob* vowed that at his safe returne, the stone which here he had set up for a pillar, *l* should be Gods house. And this his devotion was approved of God, who expressly commanded him *m* to dwell in Bethel, and make him an Altar here; which hee performing; God graciously accepted, and appeared again with new promises in this place, whereupon the name was againe confirmed to be Gods house or *n Bethel*. Thus having so venerable antiquity on our side; can any man doubt but it is more safe to worship here at Bethel, a place sanctified of old, and so long continuing; then at Sion, of late so fouly polluted by *Solomons* grosse idolatry.

k ver. 19.
l ver. 22.
m Gen. 35. 1 &c.
n ver. 13. 14. 15.

10 And me thinks the remembrance of that late impiety, should keep men from doting so on that place; for it is much to be feared *Rehoboam* will set up ere long his fathers religion, who followed strange Gods seeing hee walketh already in his evill way oppressing the people, and *o* could not be brought to ease them at all of any taxe or burden, wherwith his father loded them. As hee followeth his father in sinning against the people, so is hee like to doe in sinning against God. For loe the hie places which *Solomon* builded for Ashteroth and Chemosh and Milcom, the idols of the Heathen, *p* are left standing still, even before

o 1 *King.* 12. 3 4. 13. 14.
p 2 *King.* 23. 13

fore Ierusalem, and on the right hand of the mount of corruption, and are like there to continue. Which wherfore is it, but for a snare to the people, that they may fall again to the former sin.

III I now being King, doe hold it my duty to keep al my subjects from such danger of idolatry; and to look that the true God be served in my Kingdom, lest men either grow prophane, or turn unto vanities. For to goe to Ierusalem it may prove perilous; sure it is *q* overmuch for the people that dwell a far off, & seemeth to me altogether unreasonable. For may and ought not every Prince and people to serve God in their own countrey? Was there any before me, that mought not doe it; and am I more in bondage then all? Besides, who knoweth not the grudge that *Rehoboam* hath against us, whom of late *r* he would have warred with, if God had not stayed him; Why hee counteh me and my people *s* rebels; and if he can get me within his dominion, he will surely cut off my head, and the heads of many moe, And dot God, (who *t* desireth mercy rather then sacrifice) require of men thus for to runn upon the swords point, and indanger their liues without cause, and onely for a circumstance of place. I am nor so weak of judgement, as to think it; neither will I be so unwise as to hearken to these Levites, who kindle the fire of contention among my subjects, and teach

q 1 King. 12.28

r 2 Chro. 11.1.4

s 2 Chro. 13.6

t Hos. 6. 6

teach that we all must goe up to Ierusalem, or else wee may offer no sacrifice to God. Beleev them that list; I have otherwise learned the truth of the Law; and trust we shall so serve the Lord at home, as will please him well enough.

12. For the worship that here we perform unto God, is (for the substance) the same that himselfe commanded by *Moses*. Wee serve the same God (*a*) that brought us up out of the land of Ægipt: and this is (*b*) the first and the great commandment on which all other do depend; the keeping wherof, (*c*) hath the promise of reward. Wee offer the sacrifices of beeues & sheep, wee burn incense, pay first fruits and tithes of all we possesse; we observ all the ordinances that our fathers have kept since the world began, and God hath confirmed in his written law for ever. Wee hold the main article of our *Messiah* to come, and of redemption from our sinnes by him; by which faith our âcestors haue pleased God, and unto this he leadeth us in his Law. In this faith offer we according to the Law, (*d*) bullocks for attonement and forgiveneſſe of our sins; a shadow unto us of our Messiah who shall be led as an oxe to the slaughter, and purge our inſquities by his own bloud. In testimony of this true and catholick faith, I have made these bullocks (*e*) of gold (similitudes of the greatest sacrifices,) as representations of our true sacrifice the

a 1 *King.* 12,28.
b *Exod.* 20.2.3.
c *Psal.* 81. 8,9,10.
d *Lev.* 4.4 13 14 28
e 2 *King.* 12 28.

promiſed Saviour whom we expect.

13 If here it be ſaid, wee doe againſt God, in making theſe golden figures; becauſe he forbiddeth *f* graven images to be made: the anſwer is eaſie, Gods meaning is not to forbid all images ſimply, but onely idols that have divine worſhip done unto them. Such as was that Calfe which our fathers *g* made in the wilderneſſe: for they *h* worſhipped the molten image it ſelf (not God by the image,) but made them *i* Gods *of gold*, which was againſt the expreſſe *k* words of the Law: yea, they were ſo groſſe, as they turned him *l* their glory, into the ſimilitude of a bullock that eateth graſſe: and *m* *forgat* God their Saviour, which had done great things in Ægipt for them. But God forbid, and farr be it from us (good people) that wee ſhould thus doe. Wee worſhip not the images of our bullocks here, any more then we worſhipped the images of the Cherubims, & othes reſemblances, in *Solomons* Tempel: but we worſhip God, and him onely do we ſerue, even *n* the God that brought us out of Ægypt, not any other.

f Exod. 20.
g Exod, 32.
h Pſal, 106.19,
i Ex, 32, 31.
k Ex. 20, 23.
l Pſ. 106. 20.
m verſ. 21.
n 1 King 12, 28.

14. Yet ſome are ſo hardly prejudiced againſt me, as they ſpare not to ſay, I (*o*) have made you theſe goldē calves for Gods, yea and think that I give the honour to them, that is due to the eternall and bleſſed God himſelfe: becauſe (forſooth) I ſaid, *p* *Behold thy Gods o Iſrael*. But were I ſo minded I ſhould;

o 2 Chrō. 13.8.
p 1 King. 12,28,

I should be indeed more brutish then a calfe my selfe. What, should I deny the Creator of the world, the God of all our fathers: the wonders wrought for us in Ægypt, and other places: and turn to these images which are made with mens hands, and think them very Gods? Far be such a grosse conceit, from every true Israelite. Nay, if I should have attempted any such thing, would you not have stoned me? And as for my speech in calling them *Gods*, who is there so simple that knows it not to be figurative, and very familiar to every mans eare? I am not the first, that thus hath spoke, our fathers before me used of the such phrases. When the Angel of God appeared unto *Abraham*, he called the place *q Iehovahjereh*, that is, *The Lord seeth*. *Iacob* built an Altar, and called the place, *r The God of Bethel*: *Moses* himselfe made an Altar in the desert, and named it *s Iehovah Nissi*, that is *The Lord my banner*. Yet none of us, I trow, doe think that they esteemed these places or altars, to be properly Gods. The Ark is called *t the glorie of Israel*· *u* the *strenght of God*: the *x King of glorie*: & (what can be said more) *the y holy Lord God*. The Lamb is called, *z* the Lords Passeover: and many such like Sacramentall speeches, have we and our ancestors been accustomed unto. What if I should call the paschall Lamb our Messiah, because it is a type of him: or the Manna which our fa-

q Gen. 22,14.
r Gen. 35 7.
s Exod. 17.15.
t 1. Sam 4.21.
u Ps. 78. 61.
x Ps. 24 7.
y 1 Sam 6.20.
z Exod. 12,11.

thers did eat, and water which they drank out of the rock; the body and bloud of our Messiah: should I for this be suspected of Idolatry? My enemies mought be ashamed thus to cavil, and calumniate my honest actions, who haue made these visible signes for to serv the true God by; and to be but as testimonies of his presence here.

15 And that this is lawfull, the Law it selfe will shew, which intendeth not the prohibition of all images, but the abuse of them as idols; for so it is written, *a Thou shalt not bow down to them, nor serv them:* whereby God explaneth his mind, which is, that we should make no graven images for *to worship them:* but to worship God by them, where is that forbidden? Nay the contrary is evident; for have we not worshipped God in Ieruſalem, and other places by images: What are the *b* golden winged *Cherubims* upon the Ark, but images, by which both we and our fathers have honoured God. And if any obiect, that these were made by *Moses* at Gods command; but none else may be made by any other: let him look into *Solomons* Temple builded but the other day, and there he shall find *c* two new Cherubims of great and high stature, whose vvings reach from one end of the holy place to another: & besides these, all the *d* walls of the Temple are full of such figures. Perhaps some will say it is tolerable to have the shape of Cherubims, as being

a Ex. 20. 5.

b Ex. 25. 18. &c.

c 1 King 6. 23. &c

d vers. 29

being figures of *e* Angls : but any others forms, especially of beasts is utterly unlawfull. Well, howsoever the Law forbiddeth to make the likenes of *f* things in heaven as of things in earth, and so the Angels may no more be pourtrahed then beasts or birds; yet to take a way scruple, I refer you to *Solomons g* twelu oxen or bulls of brasse, which bear up that molten sea, which standeth at the dore of the Temple for the Priests to wash in; also to *h* the Lions, Bulls and Cherubims wrought upon the ten brazen bases of the cauldrouns, wherein the work of the burnt offerings *i* is washed and cleansed every day. If *Solomon* in his Temple might make bulls of brasse, is it a sin for me to make such of gold? Tush, these are but the cavils of these Puritan Priests and Levites, that of a stomack and refractary minde, will not be conformable to my ceremonies: whom therefore I mean *k* to drive out of my country, that they trouble my people no more.

e Gen. 3. 24.
f Ex. 20 4.
g 1 King. 7,25.
h 1 King 7.29.
i 2 Chro. 4.6.
k 2 Chro. 13,9.

16. Yet will I doe my best, to satisfie them ere they goe, in whatsoever they can say against me. To proceed therfore to the *time*, (another circumstance which they object, for want of more wieghty matter;) they think it much that I have proroged the feast of Tabernacles, untill the *k* 15: day of the 8 moneth; becaus it is appointed by *Moses* to be kept *l* the 15 day of the 7 moneth. Herein they still doe but

k 1 King. 12.32.
l Lev. 23. 39.

ſtrain at a gnat: for ſo the thing it ſelfe be obſerved, what skilleth it for the change of the moneth? The feaſts were made for men, not men for the feaſts; and if we keep them in any meet and commodious time, it pleaſeth God well enough: which I will further ſhew by the Law it ſelfe, When our fathers came out of Ægypt, they kept by Gods commandment the Paſchal feaſt upon
m Ex. 12 8. *m* the 14 day of the firſt moneth; and this was enacted to be an ordinãce *n* for ever.
n ver. 24. After, it fel out, whẽ a Paſſeover was *o* kept
o Num. 9 1.5. in the wilderneſſe, that certain men *p* defiled by a dead man, could not keep it by
p verſ. 6. 7. reaſon of their uncleanneſſe, and came unto *Moſes* to know what they ſhould doe. He could not tell, *q* till hee had asked the
q verſ. 8. Lord. Then God ſpake and ſaid, *r* If any
r verſ. 10 &c. of you, or your poſterity, be unclean, or in a journey, let him keep the Paſcha in the 14 day of the ſecond moneth. Behold here how God explaineth his own law, ſhewing that he reſpecteth not the moneth as though there were any holineſſe in it; but if the feaſt were kept though a moneth after, (vpon juſt occaſion,) it ſhould be acceptable: Forasmuch then as we have ſo pregnant an example of occaſionall changing the time, without any ſin: me thinks theſe men are too too preciſe: that condemn me, who upõ juſt occaſion, and aduice with others, have deferred this feaſt, a moneth longer then ordinary.

17. It

17. It may be theſe men, make queſtion or my authority, and think me not the lawfull ſupreme Governour, under God, of the Church; or that my primacy beares me not out to alter ceremonies or circumſtances in religion: but this I can ſufficiently clear. For I have my kingly office from God the King of Kings; *ſ* hee appointed me hereunto by his Prophet, and choſe me *t* by his people. I am not inferiour to any Prince that hath been before me. What though I be not born of kingly bloud? neither was *David*. And what though *Solomon* and *Rehoboam* his ſon, were poſſeſſed of the crown before me? So was *Saul* and *Ishbosheth* his ſon poſſeſſed of it before king *David*. But God for *Sauls* ſin, *u* gave the kingdom to *David* his ſervant, and no man doubteth of his lawfull title: ſo God for *Solomons* ſin, *x* hath given this kingdom to me his ſervant; and my title is juſt. Neither goe I beyond my line; I am content with my ten tribes, let *Rehoboam* have the reſt. Now being your lawfull Prince, O Iſrael, it lyeth me upon to ſee the Church ordered, as well as the Common-wealth; to make Lawes (not contrary to to the lawes of God,) for the holy and peaceable government of you; to take heed you fall not to *Solomons* idolatry, or follow other Gods. Things ſubſtantiall and fundamentall, I will in no wiſe change: circumſtances of things, & ceremonies I may freely change for they are not permanent

ſ 1 *King.* 11.29. &c:
t 1 *King.* 13.20
u 1 *Sam.* 12.28.
x 1 *King* 11,31,

or perpetuall.

18 And herein I can assure my selfe and others, by example of DAVID the beloved of GOD, *y* commended to me for his holy walking & upright ad ministration. He ordred many things in the service of God, otherwise then he had expresse warrant for, in the writen Law. He removed the Ark, *z* from Kirjathjearim to Ierusalem. He appointed (*a*) instruments of musick, cimbals, and vials, and harps, &c. wherof there is no mention in *Moses* Law. He *b* destributed the Levites into their orders and offices, making some singers, some porters, some assistants to the Priests: yea, & *c* the sacrifices hee set in 24, classes or courses; & where shall we find these things warranted in the Law? If *David* then our worthy Predecessor, did thus order the Church, and alter the ceremonies, by his regall authority: may not I, which have equall power in my dominions doe the like? And *Solomon* his son, before he fell from the true God to idols, did many things otherwise then is writen in *Moses*; and God did allow them. In his famous Temple he had *d* ten golden candlesticks, and ten tables; whereas God by *Moses*, ordained of each *e* but one. In sted of one laver that *Moses* made to wash in, *Solomon* made *f* ten cauldrons; besides that other vessel, which for the hugeness of it, is called *g* a sea; with many other differences, which who so compareth

y 1 King 11.34. 38.
z 1 Chro. 13. & 15
a 1 Chro. 16.
b 1 Chro. 23. & 25
c 1 Chr. 24.
d 2 Chro. 4 7.8
e Exo. 26 35.
f 2 Chr. 4 6.
g vers. 2

compareth his works with *Moſes* writings may eaſily perceiv. Theſe Prieſts of *Levi* are much to bee pittied, that urge ſo the letter of the law, which I think they underſtand not. They ſay, it is written, *b Yee ſhall put nothing to the word that I command you, nor take ought therefrom:* but they minde not how this intendeth matters of faith, and doctrines fundamentall, which I willingly grãt, may in no wiſe be corrupted: but ceremonies are variable, & circumſtances may be changed upon every juſt occaſion, as before I have proved, and the practiſe of my godly predeceſſours doth approve. Accordingly mean I to retain my liberty, and maintain my prerogative royall. b Deut. 4. 2.

19 It reſteth to be ſcanned how we ſhal doe for Miniſters, if the Prieſts of *Levi* be but away. And for this I (*i*) am reproched as violating the Law; wheras neceſſity conſtraines me to take other order, I know that *Aarons* ſonnes are appointed by Law to doe the Prieſts office: but the power is in the Church, of whom they had their authority; & mought ſtill adminiſter if they were not ſo ſcrupulous. It is then their own fault that they are depoſed, and be it upon them: for wee wil ſerv God as did our fathers, before theſe Aaronites injoyed the Prieſthood, I finde that of old, the Patriarchs *k Abraham, Iſaak* and *Iaakob*, offered ſacrifices themſelves, evẽ then when *Melchiſedek* the *l* Prieſt of the moſt high God lived in i 2 Chr. 13. 9 k Gen. 12. 8. & 13. 4. 18 l Gen. 14 18. &c.

the land. I finde again how *Moses* did send *m* yong men of the children of Israel to offer burnt offrings & peace offrings to the Lord. How ever therfore for order sake, this work was commited to the sonns of *Aaron*, yet hold I it be not to of necessity to salvation, or of essence and being of a true sacrifice, that an Aaronite must offer it. But seeing all the Lords people are holy, yea, a *n kingdom of priests*, as the Lord calleth them in his Law: they may (no doubt) being duely sanctified and consecrate thereto, offer acceptable sacrifices unto God. And hereof will I have care, that none shall administer *o* but such as are consecrate; but I will not debar *p* any, be he of what Tribe soever, if he be fit otherwise. As for these refractarie Ministers the Levites, I will revenge me of them, for they are the troublers of the State, the boutefeus that set on fire all the country. For loe, how many people *q* of all the tribes Israel, are ready to leave the land, and run to *Rehoboam* in Ierusalem. These men are the cause of all this stur, & faction: their doctrine impeacheth my supremacy, and disturbeth the peace of the Church. Wherfore as *Solomon* *r* cast out *Abiather* from being Priest vnto the Lord, because his hād was with *Adonijah*, I also by like right, *f* will cast out these Priests of *Levi*, whose hands are with my enemy *Rehoboam*. So rest and peace shall be unto my selfe, and to my people.

m Ex. 24. 5.

n Ex. 19.

o 1 King 12. 31.

p 1 King 13. 33

q 2 Chr. 11. 16. 17.

r 1 King 2. 27.

f 2 Chron 11. 14.

20. Yet

20. Yet a few words more of the events that are happened; which in their simplicity many doe mistake and abuse against me. The Prophet *t* that came out of Iudah to Bethel, and gave there a sign; made some for to think, I had sinned indeed. My selfe, I confesse, was some what moved when I felt *u* my arm withered: but seriously weighing things after as they were, I stayed my thoughts. For 1: he came but as any false Prophet (if God so permit) may come at all times; I mean, with sign and wonder, but without word of truth, to convince the conscience. He *x* cryed against the altar: but shewed no law of the Lord to condemn it. He threatned destruction; but who knows when the day shal come; for no time was set down; that men may be held with continuall expectation. 1 find in the Law, that a *y* Prophet may arise, giving a sign or wonder, which shall come to passe: and yet his doctrine may be abominable, and God thereby *z* proveth the hearts of his people. The inchanters of Ægypt (*a*) could also doe miracles even like unto *Moses*: yet were they no Ministers of the Lord. What then though this falser had power to doe great things, and thereupon was hired by the king of Iudah to come to preach against me, and seduce my people; no wise man will rest on counterfeit miracles, but will settle his heart on the Law of God; which that Prophet could not convince me with all

t 1 *King.* 13.1

u ver. 4.

x ver. 2.

y Deu. 13 1.2, *&c.*

z ver. 4.7.

a Exod. 1 1.12

all (for then I had yeelded,) but ſought to get credit by abuſing that power, which God did permit him to have for my tryall. The abuſe of Gods name cannot goe long unpuniſhed, for it is a great ſin: neither ſcaped this Prophet due vengeance for his crime; but as he went homeward, he was ſlain *b* by a Lyõ. Well worthy end, for ſuch as diſſemble the meſſage of the moſt High. However therefore ſome think of this matter, I am not perſwaded hee was a man of God, that came to ſo fearfull a death.

b 1 King 13. 24.

c 1 King 14.

21. But the death *c* of mine own ſon *Abijah*, ſate neerer me, and made me look narrowly into mine actions, till I found indeed whereof to reſolve, I ſent mine own wife *d* to *Abijah* the Prophet for counſell about him: but the cholerick old man *e* would not ſuffer her to ſpeak, but breaking out into heat and menaces, gave her an anſwer before ſhe asked. It is eaſie to ſee his partial affection; hee leaneth towards Iudah, and ſpeaketh with bitterneſſe againſt me, that never did him hurt. And were it indeed that I had offended; my fault mought bee ſhewed me in love and meekneſſe: which would better beſeem the Prophets of God, then this their diſtempered carriage. And what was the cauſe, why he did ſo threaten me? even the common calumnie that the Iews doe give out, for he ſaid, *f* I *had made me other Gods*: but how falſe this is I have ſhewed before; & it

d verſ. 7.

e verſ. 6.

f verſ. 9.

became

became not his gray head to beleev ſuch reports, & condemn me unheard: I have not forſaken the Lord my God, but the thing is miſtaken by the *g* blinde Prophet, who diſcerneth no better my actions, then hee can doe colours. My ſon is dead and gone, for his day was come: if he were cut off before the time, it was rather for his vice then for his vertue. The Prophet ſayd there was *h* *ſome goodnes found* in my ſon, towards the Lord God of Iſrael; & therfore he muſt die. But doth the Lord uſe ſo to reward thē that are good before him? It is ſaid in the Scripture of wicked men, that *they (i) ſhal not live out halfe their daies*: yet now this yong mans death is brought as an argument to prove hee was godly. *Abijah*, I perceiv, is too old to bee *k* a Seer any longer; elſe could he not have been ſo much overſeen in this his new doctrine. Gods law *l* biddeth children to honour their parents, that their dayes may be long in the land: but this my child had his dayes ſhortned; doubtleſſe for diſobedience. My other ſonns *m* conſented to that which I did about religion; and they live and proſper: he onely would be more preciſe then his brethren, and his honour is laid in the duſt. Thus ſee I in my houſe the proverb fulfilled, *n* *The fear of the Lord increaſeth the daies: but the yeares of the wicked ſhal be diminiſhed*. For which I lament, through fatherly affection, but am nothing moved to leav my religion; nay rather theſe judgements confirm me therein, for I ſee how

g verſ. 4.

h verſ. 13

i Pſal. 55. 23.

k 1 Sam. 9.

l Exo. 20

m 1 Chr. 11, 14.

n Pro. 10. 7.

how they that ſpeak againſt it are cut off. Yea, God himſelfe hath been my Protect-
o 2 Chro. 14.2.3.4 our, and with-held *o* by his Prophet, my enemies of Iudah from fighting againſt me. On him will I lean, and truſt in his name, being fully reſolved not to alter my courſe, but I and my people to continue as we are, until we lye down in peace.

CHAPTER IV.

A conviction of Ieroboams impiety.

THeſe, and the like pretences many, *Ieroboam* could alledge for to juſtifie his cauſe, wherein was onely ſhew, but no weight of truth. Yet ſuch is mans corruption, as he will admit of any colour, rather then leav the ſinne that he affecteth: and being in high tranſgreſſion of the Law, will bear himſelfe upon the Law, as if it made for him in his iniquity. But as *David* prayed
a Pſ. 141 4. God, that hee would (*a*) not incline his heart to word of evill, to ſet himſelfe to pretend pretences (or forge excuſes) in wickedneſſe, with men that work iniquity: ſo need we all continually to aske of God this grace; for as of *Adam* wee have learned to ſinne, ſo alſo for to hide and cloke our ſinne, and cover our nakedneſſe, though it bee but with figleaves. That may be ſeen in *Ieroboam* here.

2. For

2. For he not having faith in God, nor resting on his promise, (who would bee *b* with him, and build him a sure house as he had builded for *David* if he did that which was right in his eyes :) gave himselfe to policie, and followed the wisedom of this world,) which is *c* foolishnesse with God ; whereby he fell into vanity, altered and innovated the ordinances of religion, to the ruin of his house and of his people.

b 1 King. 11. 38.

c 1 Cor. 3. 19.

3. The plea how he retained the grounds of true religion, and varied but in ceremonies ; came out of Satans schoole, where Gods commands are wont to bee extenuate. The Lord required of his people, intire obedience *d* to all and every of his ordinances, among which nothing was to be neglected, nothing to be counted light or litle : for who so breaketh *e* one of the least of his precepts and teacheth men so, he shall be called the least in the Kingdom of heaven. The lightest matters in mans accouns, and circumstances that he presumeth to violate ; have in Gods administration procured heavy doom. As ; for the *place* of publick worship, it was enacted, that whosoever brought not his sacrifice to the doore of the Tabernacle of the congregation, but offred it other where, *f* bloud should be imputed to that man, & he should be cut off from among his people ; yea such oblations were esteemed of God as offered *g* unto Divils. Likewise for the *time* ; though

d Deu. 27. 26

e Mat. 5. 19.

f Lev. 17. 3, 4

g vers. 7

the

b Num. 9 10. the Lord *b* dispensed with the unclean & travellers, for keeping the Passoever: yet if any were clean and not in journy, and neglected to keep the feast in the 14. of the *i ver.* 13. first moneth; that person was *i* to be cut off from among his people, because he brought not the offering of the Lord in his due season. And for the *persons* that should administer before God; if any that was not a Levite, and of *Aarons* line, did minister at the altar, *k* he was to be slain. Therefore *k Num.* 18.3.7 *Korah* (though a principall Levite) was killed of God, and all that took his part: *l* for *l Num.* 16.9. 10 32.35 presuming to doe the Priests office, wherunto he was not called. Such was the severity of God against the sinns, that *Ieroboam* and his followers, have made so light of.

4. *Nadab* and *Abihu* the sons of *Aaron*, being newly entred into the Priests office, (wherto a many particular obserũces were annexed,) failed but in one point, taking strange or common fire to burn incense, instead of hallowed fire from the Altar; and behold *m* fire went out from the Lord, and *m Lev.* 10.1.2 devoured them. When the Ark of God was in transporting to Ierusalem, upon a cart, & the oxen shaking it, endangered the overthrow thereof: *Vzzah* a Levite that guided the cart, of a good intent to help the Ark, *n 1 Chro.* 14.7.10. put forth his hand to hold it; *n* but the wrath of the Lord was kindled against him, and hee smote him that hee died there, because he laid

he laid his hand upon the Ark, which was not lawful for him to doe; God having charged the Levites, *o* not to touch the holy things, lest they died. The men of Bethshemesh, (a citie of *p* the Priests) when the Ark of God came home unto them out of the Philistims land, because they looked into the Ark, (which by the Law *q* they mought not doe;) the Lord *r* slew of the people of that citie, fiftie thousand men and three score and ten. So gealous hath God been for the transgression of every rite and circumstance of his Law: that all mought learn to dread him, and have care of his commandements. Here was no place found for those distinctions of mortall sinnes and veniall; fundamentall and accidentall, and other like quirks which the Serpent & his Seed have invented, to beguile mans heart. The soule that *s* sinneth shall die: and sin is every *t* transgression of the law, the person that doth any sin with a high hand, *u* blasphemeth the Lord, and must be cut off from among his people; for *x* cursed is every man that continueth not in all things which are written in the book of the Law to doe them; and *y* all the people must say, Amen.

o Num. 4. 5. 15.
p Ios. 21. 16.
q Num. 4. 20.
r 1 Sam. 6 19.
s Ezek. 18 20.
t 1 Iob. 3 4
u Num 15 30.
x Gal. 3. 10.
y Deut. 27 26.

5. The innovation then which *Ieroboam* brought in by his Kingly power, what colours soever could be set upon it, was loathsome idolatry. His assembling of Israel unto Dan and Bethel, was a double sin: a departure from God, and a schism from his

people. From God they departed, by leauing Sion (*a*) where he loued to dwell, & which should be his rest for ever. There was his *b* face and presence, there was his *c* name; there was his *d* heart & eyes perpetually. There *e* was the holy and most holy sanctuary, with the Ark *f* of Gods strength, the Tables of the Testament, the memorials of ancient benefits, the tokens of his loue and mercy, and mysterie of saluation; in the pot of Manna, the rod of *Aaron*, the book of the Law; the Mercy-seat; the glorious Cherubims and other *g* like resemblances of heauenly things, not made by wit of man, but *h* by direction & pattern from God himselfe. So the leauing of these, was the leauing of God: wherefore Israel now, is said for to be *i* without the true God. *Ieroboams* calues, made to worship God by, were teachers of lies: being called *k Gods* as resembling his presence, who was not there; and signifying his fauour, which *l* was farr away; as hallowing the place, where Satan had his throne; and sanctifying the worshippers pollured by apostasie. So *Ephraim* was *o* fed with the wind, and followed after the east wind; for the golde Gods which *Ieroboam* made them were *p Diuels* unto God, and so esteemed of his Saints.

a Psal. 132. 12. 14.
b Psal. 27. 8.
c Deu. 12. 5.
d 1 Kin. 9. 3.
e 1 Kin. 8.
f 2 Chron. 6. 41.
g Heb. 9. 4. 5.
g Heb 9. 13.
h 1 Chron 28. 19.
i 2 Chron. 15. 3.
k 1 King. 12. 28.
l Hos 8. 13
o Hos. 12. 1
p 2 Chron 11. 16.

6. The schism from their brethren, was a breach of that brotherhood and vnitie in faith and loue, wherin God had set the twelue Tribes

Tribes of Israel, to grow up together as branches of *q* one tree, and members of one body; whose abiding together, was *r* both good and pleasant; but the renting asunder was a withdrawing *t* to perdition, because Gods *u* soule had no pleasure in them, *x* at forsook the mutuall gathering together of themselvs. As in the former, *Ieroboam* shewed *y* his foolishnesse, not knowing the way into the Citie of the Lord: so in this later he added to his sin, doing that which the Lord did *z* abhor.

7 The pollution of the Temple, is but a pretence: and the sanctitie of Bethel, rather in conceit, then indeed and truth. *Solomons* idolatry defiled himselfe, and all the partakers; but not the Temple, wherin it never came. Or if it had come there, yet mought it have been, purged, as *(a)* it was in daies following. Or if it had not been purged, yet could no other place be hallowed without *b* the word of God: For who could put his name there, and cause him there to dwell; but *c* himselfe; It was not *Solomons* sin, that gaue *Ieroboam* right to the Kingdom: but the *d* word of the Lord, in the mouth of the Prophet: neither was it the pollution of the Temple, (if defiled,) that could warrant the King to build him another; for God was to appoint both *e* place, and *f* person: and without his *g* word, nothing is law full in his service. So sanctity in *Bethel*, there was none at all; but it

q Ezek. 37 17.
r Ep. 4. 4.
s Psal. 133
t Heb. 10. 39.
u vers. 38.
x vers. 25.
y Eccles. 10. 15.
z Prov. 6. 16. 19.
a 2 ch. 29. 5. 15, 16. &c.
b 1 Chron 17. 6
1 Tim. 4 5
c Deu. 12. 5.
d 1 King. 11. 29. 31
e 1 Chron. 21. 18. &. 22. 1.
f 1 Chron. 28. 2 3. 6.
g Ier. 7 31

h *Hoſ.*4, 15. was *h Bethaven* the houſe of iniquity. The holineſſe which had been there of old, was onely by relation unto God that appeared,

i Gen. 35 *i* and his Word which appointed an altar there; when his preſence departed, and commandement ceaſed; it was as common as any other place. For this God ordained

k Exod. 20,24 an *k* Altar of earth to be made unto him, in the wilderneſſe, and all places where he ſhould cauſe his name to be remembred; that at their departure it mought be defaced, not left for ſuperſtition.

8 *Jeroboams* ſupremacy in the Kingdom of Iſrael, could not bear him out in altering the ordinances of the ſervice of God.

l Deu. 17 19 For he was a ſubject unto God, bound *l* to his fear, to keep all the words of his Law, as

m 2 Sam. 23,3 another man. Hee that bears rule over men, muſt be juſt (ſaith *m* the Scripture,) and rule in the fear of God: his heart may

n Deut. 17, 20 *n* not bee lifted up about his brethren, nor he turn from the commandement to the right hand, or to the left. If he were in a ſtraight, and ſaw himſelfe in danger, hee ſhould ſeek counſell of God, and not of his own heart, (as *Saul* did of a Witch;) for the heart of man is deceitfull aboue all

o Ier. 2,13 things, and it is a double evill, *o* to forſake the Lord, the fountain of living waters, and to dig himſelfe pits that can hold no water. If he would worſhip God, he ſhould ask of him how: for man is ignorant (if the Lord inform him not) what will pleaſe him. He

left

left not to the discretion of *Moses* or *Solomon*, (though wise and godly Governours,) any part or implement of the Tabernacle or Temple, or any of the services in them used. To *Moses* he told on the mountain, *p* the lawes and judgements which Israel should observe; hee shewed him a pattern of the Tabernacle and things therin, giving him this streight charge, *q look that you make these things* (even *r all things*,) *after their fashion that was shewed thee in the mount*; and according to every point that the Lord had commanded, *s* so provided he the work to be made, disposed of, & ordered, *t as the Lord had commanded Moses.*

9. *David* with the other Prophets that assisted him in ordering the Ecclesiasticall estate, and providing for the Temple, had their commandements also *u* by the hand of the Lord; and he gave to *Solomon* his son, (when hee charged him to build the Temple) a *x* pattern of the porch and of the houses, closets, galleries and chambers there of, (and the pattern of all that hee had by the spirit) and for the courses of the Priests and Levites, & for all the worke for the service of the house of the Lord, and for all the vessels of ministration; the weight also of gold for the candlesticks, tables, and other instruments; *y* all by writing sent unto him, by the hand of the Lord. Thus was there nothing left to their own will or wisedome: both matter and

p Exo. 20 22, &c.
q Ex. 25. 40
r Heb. 8. 5.
s Exo. 39 42. 43
t Exo. 40 16, 19, 21
23, 25, 27, 29, 32
u 2 Chro. 29, 25
x 1 Chro. 28. 11. 12 13. &c
y vers. 19

form of all things about Gods service, was set down by God himself. Yea and at first, when it was in *Davids* (*a*) hart to build him a house; he durst not attempt it, without *b* consent of the Prophet: and being forbidden of God, he desisted.

10. But *Ieroboam* would do things out of *c* his own heart; and that was his sin. He took *d* counsell, but it was of men, not of God, nor of his testimonies, which had been *Davids e* counsellors: therefore *f* shame did take Ephraim, and ashamed was Israel of his own counsell. He made *g* house of high places: but *h* spake the Lord any one word unto him about this matter? nay Israel, as the Prophet *i* saith) forgat their Maker when they builded temples: therefore *k* their temples were destroyed. He appointed places for publick worship at Bethel and Dan; but did the Lord *l* chose them as *Moses* saith) to put his name there, and there to dwell? Nay, they *m* provoked God with their high places, therefore their blood was poured upon them: they (*n*) went with their sheep and with their bullocks to seek the Lord, but they found him not, he withdrew himself from them. He made altars, *o* but they were unto sin. He made pourtraures of bullocks; but gave God him any pattern or precept, as he gave *p* unto *Solomon*? Wherefore their bullocks did *q* cast them off; Gods anger was kindled against them. He made a calf; but in the

a 1 Chron 28 2. &c.
b 1 Chron 17 1. &c.
c 1 King. 12 33.
d vers. 28
e Psa. 119. 24.
f Hos. 10, 6.
g 1 King. 12. 31.
h 1 Chro. 17. 6.
i Hos 8. 1
k Amo. 7 9
l Deut. 12 5.
m Hos. 12. 14.
n Hos. 5. 6
o Hos. 8. 11.
p 1 Chron 28 18.
q Hos 8. 5

the moneth *r* which he had forged of his own heart: therefore God *s* hated and abhorred their feast daies, and would not smel in their solemn Assemblies; but turned their feasts into mourning, & all their songs into lamentation. He ordained them Priests; but their *t* rods had never budded, neither had they *u* Vrim and Thummim in their breasts. Himself *x* went up to the Altar to burn incense; but it was with *y* Nadabs fire. He offered sacrifices to the God *z* that brought them up out of Ægypt, but God spake not to their fathers, when hee brought them out thence " concerning burnt offrings or sacrifices: but commanded them this, obey my voice and I will be your God, and ye shall be my people, and walk ye in all the waies which I have commanded you, that it may be well with you. This God, did Ieroboam ', cast behind his back; therefore evill came upon his house. He pretended ease to the people, that they should not goe so (*a*) far as to Ierusalem; but they went *b* even to Dan, a citie *c* remote, in the farthest part of the land. So turned they their backs upon the *d* holy Citie, where the Tabernacle *e* of God, and his dwelling was; and sought to the possession of the " hand maids child, polluted of old by *f* publick idolatry, therein erected, and long continued: whose Idol, Ieroboam now reneweth, doing *g* evill aboue all that were before him. Thus Ephraim

r 1 King. 12.33.
s Amos 5. 21, &. 8, 10.
t Num. 17.8.
u Deu. 33 8.
x 1 King 13.1.
y Lev 10. 1.
z 1 King 12.28.
" Ier 7. 22.22.
' 1 King 14.9.10.
a 1 King 12.28.
b vers. 30.
c Iudg. 18 28.29.
d Nehem. 11.1.
e Ps. 76.2
f Gen. 36 6.
f Iud. 18. 30.31.
g 1 King 14.9.

h Hos. 5. 3 *h* is become a harlot, Israel is defiled.

11 And all though God sent his Prophets
i 1 King. 13. & 14 *i* with the word of power, to reprove Jeroboams iniquity; yet hardned he his hart as did *Pharaoh* no threatning dismayed him; no sign or miracle drew him to repentance, But he scorned the Prophets, eluded Gods judgements, perverted his actions, and pleased himselfe in his evill way, because of his outward peace: not minding how oft times
k Esa. 57 1. the righteous *k* are taken away from the evill to come, when wicked men are *l* kept
l Iob. 21. 30. unto the day of destruction, and shall be brought forth to the day of wrath. Yet
m Pro. 12 3. could not this King be *m* established by wickednes; his idolatry was his overthrow.
n Pro. 2. 16 for as a harlot it *n* flattered him with words, and drew him to forget the *o* cove-
o vers. 17 nant of his God; so went he unto her *p* &
p vers. 19 returned not again, neither took hold of
q Prov. 5. 23. the waies of life; but *q* dying without in-
r 2 Chro. 13. 20. struction, and going astray through his great folly, when *r* the Lord plagued him and he was dead, *Nadab* his son was soon
s 1 King 15. 25, 27 *s* kild in conspiracy, and after him, *t* all Jeroboams house, the remnant whereof, *u*
t vers. 29 was swept away as doung, till all was gone,
u 1 King 14. 10 the *x* dogs eating him that dyed in the ci-
x vers. 11 tie, and the fowls of the aier, him that dyed in the field: for the Lord had said it.

CHAP.

CHAPTER V.

Of the idolatrie of theſe times, far exceeding Jeroboams.

IT is the manner of men to bee more equall and indifferent judges of other times then of their own: the ſins and ſinners that are paſt and gone, we readily blame; but though the like or worſe be in our daies, we have not either skill to diſcern, or courage to condemn them. We can eaſily ſay, as did the Phariſees; (*a*) If we had been in the daies of our fathers, wee would not have been partners with them in the bloud of the Prophets: and yet upon every occaſion we alſo are ready to fulfil *b* the meaſure of our fathers, walking in their ſinnes, reſiſting, blaſpheming, perſecuting all that ſpeak againſt us for ſo doing. Example hereof ſee in the Chriſtian Church, after the idolatry and overthrow of Iſrael: for ſo far haue we been from taking heed by their evils, as we have added unto all their ſins; & it was but a little which they then did, in reſpect of the huge maſſe of abominations that hath ſince been heaped up, even *c* unto heaven.

a Math. 23.30.

b verſ. 32. 34.35

c Rev. 18 4.

2 And firſt the frame and conſtitution of the Church, hath quite been changed from the pattern given of God, confirmed, by Chriſts blood, and erected by his Apoſtles

in all Nations. For loe the man of sin hath joyned together many Parishes into one Diocese, and many Dioceses into a Provinciall, & many Provincionall into one Nationall; and many nationall into one Oecumenicall or Catholike Church; of which he himselfe wil bee the *a* oft holy Father, the Bridegroom, Lord, Pastor, Rector, and Rock. Of which Catholike society so combined, we finde no record in the holy Apostles, Writ, where every Congregation of the Saints, is *d* shewed in every Citie to be compleat in it selfe, a Church and *e* body of Christ, furnished with his *f* power and presence, every one under the guidance of *b* many Bishops, and not all under the government of one: joyned altogether *i* in brotherhood, through *k* faith, love and *g* unity of the spirit, but not in one visible catholike Church, with a visible Head or Vicar, Lord, Papa, Patriarch, or Archpastor; but onely Christ himselfe *l* walking among them, overseeing their waies and works, and approving or reprooving them.

a See Epistles to the Ch. in Rome, Corinth, Ephesus, & the rest
e 1 Cor. 12.27.
f 1 Cor. 5. 4.
g Mat. 18. 20.
b Act. 20 17.28.
Phil. 1. 1.
Act. 14. 23.
i 1 Pet. 5. 9.
k Eph. 4. 5.
l Iob. 17. 21.
d Rev. 2. & 3. cap.
m rev. 13

3 This pseudocatholike Church, or false Ecclesiasticall Monarchy, is an idol or beast, bred in the bottomlesse pit, surpassing all the abominations that ever stood up in the land of the living: and had for the parent of it, the Dragon or Divill, *m* that old Serpent, who used his utmost skill, cuning and craft, to beget and bring forth this his fouleſt child. It had also of the graveſt & learnedſt

learnedſt Divines in their ages, to nourſe it with the milk of humane ſuperſtition; and the Princes of the earth to endow & adorn it, with the riches and jewels of all worldly glory: that when this *Jezebel* ſhewed her ſelfe on the ſtage of the world; ſhee made all men aſtonied at her majeſtie, enamoured the Nations with her beauty, bewitched them with her ſorceties, and made them drunken with the wine of her fornications. The forreſt of *Rome* was the high place, where this *n* *Mipletſeth*, or idol of horrour, ſhould have her ſeat; for there grew many fair trees, whooſe ſhadow *o* was good to burn incenſe under: and there before time had other beaſts been hatched and honoured, whoſe *p* image in this place muſt haue reverence ſtill.

n 1 *King* 15. 13.
o *Hoſ.* 4. 13.
p *Reu.* 13 15.

4 And here the myſterie of iniquitie wrought contrary to *Ieroboams*, prevailed more, and continued longer: For he in policie to ſettle his Kingdom, ſchiſmed or rent the church in twain, which God had conjoyned in one: but *Abaddon*, the king and patron of this our idol, will have this falſe Church reſemble *q* the politie of Iſrael in monarchicall unity, to allure and gather all people hereunto. But as *Ieroboams* counſel was diveliſh to divide without God: ſo is *Romes* doctrine Satanean, to conjoyn without Chriſt. The Church then was confined *r* within one little land, whoſe aſſembly was annuall *ſ* in the eathly Ieruſalem, where

1 *King.* 12.
q *Bellar. de Rom. Pont. lib. 1. cap. 7.*
r *Pſal.* 76
ſ *Pſa.* 122 & 132.

where the high Prieſt remained to reconcile them to God: but now the Church Catholick is diſpred *t* over all, Ieruſalem our mother *u* is aboue, and Chriſt our high Prieſt is *x* in the very heaven, there interceding for us unto God, & for any one citie to be as Ieruſalem, the place of reſort for all Saints on earth: or for any Arch-prieſt, or Vicar of Chriſt to be his vicegerent, and rule in his ſted: hee never appointed, neither entred it into his heart; but it is the excrements of the Popes wit, whereby in policy he would maintain the pomp and magnificence of his Diana, and in her his owe pontificality.

t Mat. 28 19.
u Gal. 4. 26.
x Heb. 8. 1. 2. & 9. 24.
y Exe. 27 4.
z Bellar. de Eccl. milit. l. 3 c. 14.
a Exe. 16 15.
b Bellar. de Rom. Pont. l. 4. c. 16.
c Rhē. Teſt. 1 Tim. 3. ſect 9.
d Eſa. 33 22. Iam. 4. 12.
e Rev. 13 15.

5. And that this Ladie might be made of perfect beauty, her friends haue deviſed to paint her face with this vermilion, that the goddeſſe, *the Z. CHVRCH abſolutely cannot erre, either in things abſolutely neceſſary, or in other things which ſhe propoſeth to beleeved or done of us, whether they be found expreſly in Scriptures, or not.* Hereupon ſhe truſting (*a*) in her own beauty, taketh a pride and power, to *b* make Lawes Eccleſiaſticall, to binde and conſtrain mens conſciences; charging and obliging us, to *c beleeve and truſt her in all things.* So this Idol of indignation, (being crept into *d* Gods throne, to be *iudg* and *Law-giver*, ſurmounteth far *Ieroboams* dumb calues which had mouthes and ſpake not: for this image can ſpeak, becauſe ſhe *e* hath ſpirit;

ſpirit: and exacteth worſhip of the inhabitants of the earth, that all ſhould *f* adore her, as *mother, and miſtreſſe of all the Churches*; receiv, beleev and obey her word, conſtitutions, canons, commaundements, doctrines and decrees, without contradiction; becauſe *the truth of the faith as touching us, relyeth upon the g churches authority, and whatſoever the Church alloweth is true, whatſoever ſhe diſalloweth, is falſe*: and her word, *h is not altogether mans word, that is to ſay ſubject to errour, but after a ſort the word of God.* Out of this ſmoky furnace, have come the many hereſies and whooriſh doctrines of Free will, merit of works, limbus, purgatorie, pardons, indulgences, vowes, prayer to and for the dead, penance, pilgrimages, auricular confeſſion, & extreme unction, with ſundry other like; which by this Churches ſupreme authority. haue been concluded Catholike, Orthodox and Authenticall. Who ſeeth not now that *Ieroboams* Church, was but a Babe to this Beldam; for ſhee had no ſuch ſoveraiguity overmens ſoules, taught no ſuch doctrines, neither made ſhe any decrees till *Omry* was King (whoſe praiſe in the Scripture is this, that he did *i* worſe then all that were before him:) and he indeed made *k* ſtatutes which were obſerved in Iſrael: though nothing ſo many or ſo imperious as the miſtreſſe of Rome hath made.

f Conc. Trident. Seſſ. 21 c. 8.

g Bellar. de Eccleſ. milit. l. 3, c. 14

h Bellar. de verb. Dei. l. 3. c. 10.

i 1 King. 16. 25

k Mic. 6. 16

6 This *l* Queen being thus ſet a loft on

l Rev. 17.

the

the high places of the earth, is far taller then
m Dan. 3 the golden image *m* that *Nebuchadnezzar*
1. set up in the plain of Dura; for her hand &
scepter reacheth up unto heaven, where
she ruleth among the canonized Saints:
n Rev 17 and the very taill of her *n* beast whereon
3.&12.4 she rideth, can draw down the starrs unto
o Rev. 17 the earth. This is the woman whom *o*
3.4. *Iohn* saw in the wilderneſſe, arayed in purple
and scarlet, and guilded with gold and pre-
cious stones and pearls, with a golden cup
in her hand, full of the filthineſſe of her
p vers. 18 fornication: even the *p* great citie (*Rome*)
then reigning over the Kings of the earth.
q Concil. From this *common mother*, (as her *q*
Trident. children doe entitle her,) came all the
Seſs. 18. baſtard idols into the Christian world: for
r Rev. 17 she being *r a whore*, sitting upon many
1. waters, that is, *ſ* peoples, multitudes, na-
ſ ver. 15. tions and tongues; she was *t* set on fire with
t Eze. 23. her lovers the neighbour nations, that *u*
5. came to her into the bed of love, & defiled
u ver. 17. her with their fornication; (for they went
x ver. 44 in unto her *x* as they goe to a common
y Pſa. 106 harlot,) & she *y* learned their works, and
35.36. served their idols, which will be her ruin.
z Bellar. 7. Of the Jews she hath received *z* one
de Rom. high Prieſt, (not Ieſus Christ the true High
Pont. l. 1. Prieſt entred into the heavens, but a sup-
c. 9. posed vicar of his, having *a* two horns like
a Rev. 13 the Lamb;) to be the chiefe Governour and
11. Monarch Eccleſiasticall: and he entreth
b Durand. *b* once a year into the most holy of the Po-
piſh

pish Church, as the other did into the most holy of the Iewish Tabernacle. From the glorious attire (a) of *Aaron* and his sons, as Ephod, Robes, Girdles, &c. she hath learned to deck her b Priests with copes, surplices, stoles, girdles, amices, albs; and other like ornaments. She immitateth their Ark, which had the Tables of the covenant; with c her ark or tabernacle the Pix, which hath the Sacrament of the Eucharist; their candlestick & seven burning lamps; with d her candles, torches, tapers: their e sprinkling water of purification; with her f holy water: and in many other particulars, of Temple, Altar, Oil, Laver, Fire, &c, g she followeth her footsteps, and Iudiazeth more then did the false Teachers in the h Apostles daies. Which things in Israel had their holy use and end, untill Christ came in the flesh: but since are dead and abolished, as i beggarly worldly rudiments, though this whoremother of Rome reviveth them by her Art, and for her fleshly pleasure; whiles her self and her friends goe a whoring after these Iewish ceremonies.

8 But she had not her fill, by defiling her selfe with Iews: therefore she sought to take her pleasure of the Gentiles round about her, far and neer: and decked her bed with all their abominations. And first she fell in loue with Ægipt: where Israel of old commited fornication, and had the k brests of her virginity bruised. For where-

as the

rational, l 6. c. 75.
o Ex. 28. 2. 4. 40.
b Durand rat. l. 3. c. 1.
c Durand l. 1. c. 2.
d Durand l. 1. c. 1.
e Num. 19. 9 &c.
f Durand l. 1. c. 7.
g As the same Durand. shewseth in that book
h Gala. 4. 9. 10 Col. 2. 16
i Gal. 4. 9 Col. 2. 20
k Eze. 23 8.

as the Ægiptians commingled the Kingdom and Priesthood; the Civill Magistracie, and the Ecclesiasticall Ministery in one person; and would have all their Kings to be also Priests, as *l* Writes doe record: with this goodly invention, the whore of Rome is enamoured, and joyneth, or confoundeth the Magistracy and Ministery, Princedom & Priesthood, in the persons of her Popes, Cardinals, Bishops and other Church Princes. And although God in the Law distinguished the office of the King and Priest, constituting one in *m* the Tribe of Iudah, the other *n* in Levi; so as one mought *o* not intermeddle with that which belonged to another: and Christ in the Gospel hath plainly *p* forbidden his Ministers to have the authority or titles of politik Princes: yet pleadeth this Babylonish Queen, that it is not against Gods word *q* for one man to be a Prince Ecclesiasticall and Politicall together: and so she and her daughters practise to this day, In which point she is more abominable and polluted now professing Christianity, then shee was of old when she professed Paganism: for the heathen Priests or Flamins in Rome, were not permitted to haue any Magistracie: because (as the *r* Philosopher by light of reason reasoneth,) it could not be, (the actions of these offices being so divers and different,) that one man should perform both at one time: but needs it must fall out, when both duties were to be done

l Plato in Politic.
1 Chr. 5. 2.
m Num. 18. 1, 7.
o 2 Chr. 27. 16. 17 18. 19.
p Mat. 20 25. 26. Luk 22. 25. 26.
q Bellar. de Rom. Pont. l. 5. c. 9.
r Plutarch Quest. Rom.

done together, that one should be ommitted: and so sometimes God not to be duly serv'd; sometimes the Civill state should suffer damage.

9 Again this Romish *Babylon* doteth on the ordinances of Babel in Chaldea: for as there they *f* had images of silver and gold, wood and stone; to which *g* they bowed and worshipped; and which were representations of the Gods and Saints whom they adored; to weet of *u Bel* (which was *x Jupiter*) and *Nebo*, and *y Succothbenoth* & other the like: even so hath idolatrous Rome ordained to have in her temples, *z* images of Christ, of the virgin *Mary*, and of other Saints, which idols must have *thes. due honour and worship*, because the honour which is given to them, is referred to the prototypes whom they represent. And these abominations *a* kisseth as idolaters of old, were wont to *b* kisse the calves; lighteth Tapers before them; as the Babylonians did candels before them, their images ransacketh them, as the Heathen Romans were wont to doe *d* their statues; kneeleth, falleth down, and prayeth before them, saying *e Our Father* &c. as idolaters of old *f* said *to a tree thou art my father, and to a stone, thou hast begotten mee.* Teaching her children further, that *these g images are to be worshipped, not onely by accident or improperly, but also by themselvs and properly. so as they doe terminate or end the worship.*

f Ier. 10. 3. 9.
t Isa. 44. 15.
u Isa. 46. 1
x Herodot Clio.
y 2 King. 17. 30.
z Concill. Trident. Sess. 25.
a Concil. Trid. ibid
b Hos. 13. 2.
c Baruch. 6. 8.
d Cicero. Offic. l. 3.
e Catechis. Conc. Trid. tract. de Orat. Tit. Quis orandus sit.
f Ier. 2. 27
g Bellar. de imog. l 2. c. 21.

as they are considered in themselves; and not onely as they bear the part of the exemplar or person represented: yea, saying of an image, *h This is Christ*; as paynims said of theirs, *i Thou art my God*. But woe unto them (*k* from the Lord) that say to the wood awake to the dumb stone; rise up. Herein this Catholike Church excedeth the devotion of *Ieroboam* son of *Nebat*, who worshipped by the Calves, *l* the God which had brought them out of Ægypt, and not any other Saints, much lesse the images themselves. Yea in this kind, she passeth sundry of the Heathens, and her own Predecessors: for *Licurgus* the Lawgiver of Lecedæmonia, and institutor of many ceremonies: *m* ordained no images in his Religion; *n* [illegible] the forms of men, or other living creatures [illegible] be given to the Gods. *Apollonius*, a Philosopher, *n* found fault with the foolish and absurd images in many places, and thought it more honourable if the Gods had no images at all. The Persians had *o* no images for they thought it a madnesse to worship God by such. The Germans in their paynisme *p* held it unlawfull to paint their Gods on walls, or expresse them in any humane shape. And *Numa*, the King of the antique Romans *q* forbad the to think that the image of God, had the shape of a man, or form of other living creature. Yet Rome that now is, allowed *r the image of God the Father, in form of a*

h Synod. Nicen. 11 Act. 4
i Isa. 44. 17.
k Ha 2, 19
l 1 King. 22. 28
m Alexād ab Alexandr. l. 2. c. 22.
n Philostr. de vita Apolon. l. 6. c. 9.
o Herod. Clio.
p Corn. Tacit. de mor Germ.
q Plutarch in Numa.
r Bellar. de imag. Sanct. l. 2. c. 8.

old man; and of the Holy Ghost in form of a dove. Though the holy Prophet inveighing against this vanity, demandeth, *s To whom will ye liken God; or what similitude will ye set up unto him?* And though the learned *t* Heathen by light of nature, approved the practise of ancient Rome, worshipping the Gods without any images almost two hundred yeares; and blamed those that first brought images, as authors of errour, and causes of impiety; yet such is the love of this whorish Church to these *teachers u of lies*, the conterfeits of God; as she adoreth them, or the devill in them, to fulfil that which is written of her, that men would *x* not repent of the works of their hands, and of the worship of divils, and idols of gold and of silver, and of brasse and of stone, and of wood, which neither can see, neither hear nor goe.

s Isa. 40. 18

t Varro in August de civit. Dei, l. 4. c. 31.

u Hab. 2. 18

x Rev. 9. 20

10. In another point also, hath our Babylons zeal, surpassed *Ieroboams*, to weet, in her Clergie, and multitude of Church officers. For *Ieroboam* had none but simple *y Priests*, to say and doe the Divine service in his high places. But our *Iezebel* hath founded Priests and Arch-priests, Lord Bishops and Arch-bishops, Deans and Arch-deacons, Suffragans, Cardinals, Patriarchs, and Popes, Abbots, Friars, Monks, Seminaries, Iesuits, and a number moe Chemarims, her Ecclesiasticall senate, to guard her throne, to fight her battels, to

y 1 King. 12. 32

retail her wares, and to satisfie by them her
z Ezek. 16. superstitious lust, which hath been even in-
28.29. satiable, as was z the whores of Israel. And
a Bellar. Priapus the Pope is (a) bridegrom of this
de Rom. spowle, and hath preeminence over all, to
Pont. l. 2. powr out his fornications upon her, by his
c.31. doctrines, canons, rites, ceremonies, de-
b Bellar. lb crees and decretals: for he is b head of the
c Bellar. de Church, and Prince of the Priests, Father &
Pon. l. 4. Doctor of all Christians, and Bishop univer-
c.3. sal, who c when he teacheth the whole Ch.
d Ibid. c. 5 in things pertaining to faith, cannot err by
e Ibid. c. 15 any hap or chance, & d not onely in matters of
f. 16. q. 1. faith, but in precepts of manners also prefer-
Quicunq. red to the whole Ch., he cannot err: & his wife
In gloss. the catholick Ch. e hath always believed,
g 15. q. 6. that he is a true ecclesiastical Prince in the
Autorit. In whole ch. who can of his own authority, with-
gloss. out the consent of the people or counsell of the
h Extra de Priests, make lawes which binde the conscience
transic. cā judg in causes ecclesiastical, as other judges
episc. Quæ do, and punish also the disobedient. And the
in gloss a. lawyers have born men in hand, that the
i Extra de Pope may dispense against f the Law of
cōces. Preb God, and against g the law of nature; even
Proposuit. with all the precepts of the old & N. Testament
In gloss. (Summ. Angel. in verb. Pap.) that his bare will
k Dist. 81. must h bee holden for a law; & what soever
si qui sunt he doth no man may say to him, why doest
In gloss. you this? And whosoever obeyeth not his
l Cū inter precepts, k incurreth the sin of idolatry. Fi-
In gloss. nally, to lift up their blasphemy to the high-
extr. Ioh. est, they honour him with this title, God
22. the Pope.

And although this Romish Synagogue hath received some of her jolly Church Prelats, with their exorbitant power, by imitation of her Heathenish Predecessors *Romulus* and *Numa Pompilius*, *m* who made *Flamins*, *Archflamins*, and a *Pontifix Maximus* to sacrifice unto the Gods; and some of their ceremonies from other Infidels, as the shaving of Priests crowns, like *n* the Priests of *Isis* & *Serapis* in Ægypt: yet neither, antique Rome, nor Ægipt, nor Babylon, nor any nation in the world, ever founded such a pompous Hierarchie, such store and variety of Divines, Friers, Priests, Prelats, and religious persons, as this latter Babylon; whose clergie flyeth about like a cloud of Locusts, to molest the world; and came *o* out from the deep of the bottomlesse pit.

m Livius l. 1.

n Hieron. in Ezek. 44. 20.

o Rev 9.

11. As be her deep Divines, so is her divine service, aboue all that ever superstition hatched in any age. For as it is in *p* Babels language, an unknown tongue, so is it an idol wholly made (as the Scripture speaketh) *q* according to her own understanding, & is all the work of the craftsmen, the Prelates & Popes, the lovers of this whore, who have patched together in their severall ages, the limms of this deformed monster, the Masse and Canon thereof, (a *r* sacrifice for the sinns of the quick and the dead,) with the Letanie and Collects, Anthemes and Responds,

p Gen. 11

q Hos. 13 2.

r Concil. Trident. Sess. 22. c. 2.

songs, hymns and songs; some of the canonicall Scriptures, and some of apocryphall writings of men: and in this Leitourgie God and his Angels, and Apostles, and Martyrs, & Confessors, and the Saints: and the Saints, (and some that had Satans sanctitie,) are wrapt up together in a long-some stage-like worship, with organs and musick to make them all merry, as ‖ *Nebuchadnezar* with melodie celebrated the dedication of his golden image. Which protestie and Missal, these artizens have framed, not by example of God in the Law, who prescribed no such leitourgie by *Moses* or the Prophets, nor of Christ in the Gospell, nor of *Ieroboam* and Israel of old, for they forged no such idol; nor of the Turks at this day who have no such written worship: nor of the Heathens of old, that I ever heard of, but it is their own device and forgerie, provoking God most high to jealousie and wrath.

‖ Dan. 3. 5

11 But above all these sinns, and beyond all wickednesse that ever was invented in any age: this catholick mother (* woe woe unto her saith the Lord God) hath made her a God, not of gold and silver, but of a wafer cake, by a charm of *u* fine Latin words: and this transubstantiated idoll, she falleth down before, and adoreth as her Maker: anathematizing and cursing all that shall deny this idol of indignation to be adored with *x* the highest degree of worship,

* Ezek. 16. 23.

u Hoc est enim corpus meum

x Cultu latriæ Concil. Trid. Sess 13. can. 6

ship, which is proper to God himself; for it is her God, as she singeth in her Roman missall,

y Plagas sicut Thomas non intueor:
Deum tamen meum te confiteor.
Wounds as Thomas did, I doe not see:
Yet doe I confesse thee my God to be.

y *Rithmus S. Thomæ ad sacr. Eucharist.*

And this breaden God, her children eat, even flesh, bloud and bones, (more vile then Canibals,) and devour their maker, (even z *their Lord and their God*) in their own carnall conceit; vanishing in their vanity more then the Hethens, who thought (a) *none was so witlesse as to believe, that that which he eateth is a God.*

z *Brist. Motiv.* 26

a *Cicer. de nat. Deorū l.* 3.

13. And further to manifest her madnesse unto all men, this insatiable whoore doeth on, and adoreth the Divils own engin, the Crosse or Gibbet whereby he killed Christ the Saviour of the world. For the curse of the Law, *b* was to be done away by a cursed death upon a tree, on which, who so was hanged, *c* the curse of God was upon him. This death the innocent Lamb Christ Iesus suffred for our sakes at the hands of wicked sinners, *Pilate* and the Iewes, the children *d* of the divill; who used all exquisite torments to make his death miserable, crowning him with thorns, peircing his hands, feet and side, with nails and spear, and hanging him on a tree, to have him die. And this tree, these thorns, nayls, yea other counterfeits of them,

b *Gal.* 3. 13

c *Deut.* 21 33.

d *Joh.* 8. 40

them, are for killing of Christ, honoured of these Babylonians, with as good a ground and devotion, as the *Ophites*, or *Serpentaries*, are *e* said to honour the Serpent, the divils instrument for to bring man *f* to the knowledge of good and evill. And that all the world mought take notice that Rome is *g* the citie *where our Lord was crucified*, the Romanists doe proclaime, *h* that the crosse was *the Altar*, wheron the great sacrifice Christ was offered: whereas the Scripture teacheth that the bodies *i* of those beasts whose blond was brought to make reconciliation in the holy place, were burnt without the host of Israel; (and not on the Altar, which stood † before the dore of the Tabernacle;) according to which figure, *k* Iesus also (that he mought sanctifie the people with his own blond,) suffred *l* without the gate of Ierusalem, which was a reproch. Yet will these Godeaters, and crucifiers of our Lord, make the cursed crosse to be the *m* *altar most holy*, and so greater then Christ the sacrifice, as being that which sanctified him, for the *n* Altar sanctified the offering. And hereupon they *o* call the crosse *blessed*, and ascribe unto *it worthinesse to bear the talent of the world*; they *p* account it *among the most precious reliques*, *and not onelie the whole*, *but every peace therof*; they adore it, salute it, pray unto it, and trust therein for salvation, crying;

e Orig. cont. Celsum. l. 6
f Gen. 3.
g Rev. 11 8.
h Bellar. de imag. sanct. l. 2. c. 27.
i Lev. 16 27.
† Exo. 40 6.
k Heb. 13 11. 12
l vers. 13
m Exo. 40 10.
n Mat. 23 19.
o Officium S. crucis. O crux benedicta quæ sola fuisti digna portare talentū mundi. &c.
p Bellar. de imag. l. 2. c. 26.

ing; q *Hayl O crosse our onely hope, increase thou to the godly righteousnesse, and unto sinners give pardon;* r *Save thou the company, gathered together in thy praises.* Yea, the very sign of this idol made in the aier, upon the forehead, or over any other thing, is ſ *sacred and venerable*, hath force to *drive away Divils*, and doe many like feats. Wherfore this abomination hath prevailed above other, and is like Beelzebub Prince of the Divils, the badg of the beast and character of Antichrist, imprinted in Churches, Chappels, Altars, houses and high waies; in books and writings, in word, prayers, sacraments, in garments, bodies and soules of men, both quick and dead, and other creatures: nothing is well hallowed without it, no t Sacrament perfect without it. This great honour hath the crosse, because the Divill killed our Saviour by it: so that marvel it is, how *Iudas* lips scaped honour, seeing he also was Satans instrument to betray Christ with a kisse. Wherefore this spirituall u Ægypt, the pseudocatholick Church, deserveth more to be branded by some Satyrist, for worshipping monsters; then the first Ægypt, whose lesse impiety x a heathen Poet did deride.

14. Moreover, to fill up her cup with abominations, this Witch hath learned of the old idolaters to worship y *the Queen of heaven.* For by her power, fetched out of the bottomlesse pit, she deifieth, or rather defileth

q *Brev. Rō. Sabb. in hebdom 4. quadrag.*

r *Ib. infest invent. & exalt. S. crucis.*

ſ *Bellar. de imag. l. 2. c. 29.*

t *As saith Pope Steven 5. D. Cons. d. 5 Nunquid*

u *Rev. 11 8.*

x *Quis nescit Volusi Bithynice qualia demēs Egyptus portenta colat? &c. Iuvenal. Sat. 15.*

y *Ier. 44. 17.*

defileth the blessed Virgin *Mary*, with unsufferable blasphemies; intitling her *Ladie*, *Queen* and *z Goddesse*; hayling her for (a) *Queen of heaven*, *Ladie of Angels*, *mother of grace and mercy*; *life*, *sweetness*, *hope*, and what not; and together with her, she invocateth the Angels, Apostles, Martyrs, Confessors, Popes, Bishops, Virgins, &c. and prayeth God, that *b by the merits and prayers of her Popes, she may be delivered from the fire of hell.*

15. And as the Hethens had their Gods and Goddesses of divers ranks, *c* supreme, inferiour, and middle ones called *Dæmones*, by whom as by mediators and intercessors, they thought mens desires and merits did come unto God: so hath this synagogue of Satan *Divos* and *Divas*, Saints of all sorts, whom she hath *d canonized*, to be *called upon in her publick prayers*; *to have temples, altars, feast daies, dedicated and kept unto their memorie*, and many other honours; acknowledging them to be *mediators betwee God and men*; and hath dealt with these *Divi*, as the ethniks did with their *Dij* & *Dæmones*. For as each country and citie among them had their speciall Gods or Goddesses to protect them; as for Ephesus, *Diana*: for Athens, *Minerva*: for Paphos, *Venus*: for Delphos, *Apollo*; for Rome, *Remus* & *Romulus*; for Babel, *Bel*: for Ægipt, *Isis* & *Osyris*; and the rest in like manner: so the mother of Rome, in stead of tutelar gods,

z Epist. a Bemb. Leon. 10. nom. scrip. l. 8. epist. 17.

a Offic. B. Mariæ reformat.

b Ibid. Orat. propr. de sanctis

c Apuleius l. de Deo Socrais.

d Bellar. de sanct. l. 1. c. 7.

gods, hath got her self Peter and Paul, hath procured & appointed S. George for England, S. Andrew for Scotland, S. Patrik for Ireland, S. Denys for France, S. James for Spain, S. Martin for Germany, (instead of Mars their antique patron) S. Marke for Venice, the three Kings for Colen; and so for others. Moreover she hath Iodocus and Urbanus for corn & wine, as the Heathens had Ceres and Bacchus. Her Mariners now have S. Nicol. and S. Christop. to be their Pilots, as the ancient Pagans had Castor and Pollux. Her Scholars now have S. Gregorie and S. Katherine to hamen their wits, as Poets of old, had Apollo and Minerua. Physicians and Chirurgians now are aided by Cosmas & Damian, as of old by Æsculapius. S. Wendelin warderh the sheep, as Pan the sheepheards God was wont: and other artizens have their special Patrons to pray and trust unto, and beasts their several guardians: not so much but the very whores have Mary Magdalen, and Afra to sacrifice unto, if they will, as elder daies had Venus and Flora: and almost every disease, hath a speciall Saint appointed for Surgeans. And thus is fulfilled that which is written, e *They followed the Heathens that were round about them concerning whom the Lord had charged them that they should not do like them.* Yea the Heathens doe come short in their count of particular Gods, with this catholick whore; and she exceedeth those of whom it is written,

e 2 King. 17. 15.

f accer-

f Ier. 11. 31. *f according to the number of thy Cities are thy Gods O Iudah, and according to the number of the streets of Ierusalem, have yee set up altars of confusion.*

16 As for *Ieroboam*, he dares not shew his face befor this beast his successor; for his inventions compared with hers, are not one to a thousand. What were his two Calves to the infinite images of this strumpet? Nay her *Lambs* of wax, are more worth then his *g Cowes* of gold: for every immaculate *Agnus Dei*, or *Lamb of God*, that this Witch maketh of Virgin wax and holy water, hath *h the same vertue* against all devilish wiles and guiles of the malignant spirit; that the innocent Lamb *Iesus* Christ, delivered our first father *Adam* with, from the power of the Divill. But *Ieroboam* doubtlesse had no skill at all, to make such idols of proof. Again he forged but one *i* feast out of his own heart, to make merry with his images once in a year: whereas this our purple Queen, hath made many moe holy daies then there be moneths (that I say not weeks) of the year, in honor of her Ladie and all her Saints: and these, some of them, correspondent to the Paynim festivities; as *Christmas*, *Candlemas*. *Fasgon* or *Shrouetide*, according to the times & customes of the Gentiles. Saturnal, Februal and Bacchus feasts. For unlesse it be she would imitate Heathens; she can hardly shew any cause at all, why she celebrateth

g Hos. 10. 5.

h Sacra cerem. eccles. Rom. l. 1. Tit. 7

i 1 King. 12. 32. 33.

her

her *Christmas* in the end of December, and her other feasts at answerable times: seeing in all likelihood Christ was born [k] in September rather then in December; but herein the Churches authority which cannot err, must bear out all lies and forgeries. Vnto these she hath added fair temples, high altars, and other devotions moe then can be told, much more effectuall then were *Jeroboams*. For his chappels and high places were simply to worship God in: but wheresoever any of our *Iezebels* Churches be, [l] *it is surely no other then the house of God and gate of heaven*. And needs must it so be, seeing it is hallowed with *exorcised* or conjured *salt*, *water*, *ashes* and *wine*, which have vertue so to consecrate that Church, as that it may [m] *drive away all the Diuels tentations, every fansie, wile and wickednesse of Diuilish fraud, every vnclean spirit, and power of the enemy, and to roote out the Feind himself with his apostaticall Angels*: and also by the merit of the Virgin *Mary* and N. the Saints unto whose honour and name the Church is founded, and of all other Saints, God is intreated to visit that place, & *by infusion of his grace to purifie it from all pollution, and to conserue it, being purified, & that spiritual wickednes may flee from thence*. Which being granted, (as cannot, I think, but be by so many Saints intercession) it is impossible now that any idolatry should be committed in such a Sanctuary

[k] *Beroald Chron. l. 4 c. 7.*

[l] *Pontifical Ord. de dedoc. & consec. Eccl.*

[m] *Ibidem*

whose

whose *n* first stone is layd by a Bishop *in the faith of Jesus Christ, that the true faith & love of God and brotherly love may there flourish.* Such powerfull works as these none of Jeroboams Bishops could turn their hands unto: for they were but novices in Satans schoole, and had never well learned the art of exorcism or conjuration, which the sorceresse of Rome, by long practise and experience hath attained; being grown so cunning in these feats, as she that was mistresse of her art, *o sold the nations through her Witchcrafts.*

n Ibidem.

o Nahum 3. 4.

17. For by these and innumerable more inchantments of Idolatrie, (which the day would not be enough to reckon up,) this Circe, the Ladie of the pseudocatholicks hath intoxicate the earth, that the inhabitants *p* are drunken with the wine of her fornication; doting upon her reverend clergie, her devout service, her sacred ceremonies, her hallowed Churches, her Saints reliques, and other like amarous potions wherin Christianism, Judaism and Paganism are temmered and mixt together in the golden Babylonish cup of her abominations.

p Rev. 17 2.

18. Hence is it, that the reliques of this Romish idolatry, are so fast retained among some which yet *q* hate the whore, and eat her flesh, and burn her with fire. Of her have they received their Diocesan, provinciall and Nationall Churches. Of her have

q Rev. 17 16.

have they learned to make portesses or Hertourges, reading and singing their prayers upon a book with organs and melodie. Of her institution have they their solemn festivities of Christs, Angels and Saints daies, with their fasting Eves. Of her hand have they taken their Archbishops, Lord Bishops, Suffragans, Archdeacons, Parsons, Vicars, & a great many moe of her royall retinue. From her laue they had their Ch. Chappels, Ministers, baptized bells, hallowed fonts, and holy Church-yards, though some of those high places are of more antiquity, as having been built and dedicated to the heathen Divils. Finally, from her, have been received lands, livings, tithes, offerings, garments, signes, gestures, ceremonies, courts, canons, customs, and many moe abominations, wherewith have been inficted the † *merchants* of the whore, and all that sail ∫ with ships in her sea. Thus with all the evils before mentioned, and others more then can be told, which are very *Gillulim* the loathsome idols and excrements of the Queen of Sodom, and the filthinesse of her fornication, hath she dishonoured and blasphemed the God of heaven, and all that therin dwell; with them she defileth the consciences of men, with them she delighteth and solaces her selfe in fleshly ease and pleasure; till in † one houre, she and all her riches, pleasures, wares, merchandise shall perish; and that be again fulfilled,

† Rev. 18. 15.

∫ vers. 19.

† Rev. 18. 8. 19

which

which was said by the Prophet, *Now shall* Ezek. 23. 43. *she and her fornications come to an end.*

CHAPTER VI.

A Conclusion Dehortatory from this sin.

THE wares of idolatry being so common and universally spread by the merchants of the whore, and conveighed into all nations; it commeth to passe that many are interessed in this Marr, buy and sell, partake and communicate with these evils, not being aware of the danger they come into hereby. To warn them therefore of the mischiefe ere they fall into it, or to help them out if they be fallen, have I penned this Treatise; & add to the things foregoing, these few advertisements.

2. This sin is direct against the Majesty of God, whose honour is to be regarded above our own lives; above the peace or tranquility of nations. The sin provoketh the anger of God, as adultery provoketh the rage of a man injured in his private bed. *a* He (*a*) will not spare in the day of vengeance, and can not bear the sight of any ransom: for the Lord is a *b* gealous God, and visiteth the sin of the fathers upon the children, even to the third and fourth generation of those that hate him.

a Prov. 6. 34.
b Exod. 20. 5.

3. Ido-

3 Idolaters, as they are shut c out of the citie of the Lord, the Church of Christ, the heavenly Ierusalem; so have they further this doom against them, they d *shall not inherit the kingdom of God.* The communicating with idols, depriveth men of communion with God; for there is e no fellowship of righteousnes with unrighteousnes, no agreement betwixt the Temple of God and idols. The partakers therfore in this evill, (though perhaps not authors, inventors, nor open maintainers of the same,) shall come unto shame and confusion before God; for f *all that are of the fellowship thereof, shall be confounded.*

c Rev. 22. 14. 15
d 1 Cor. 6. 9, 10.
e 2. Cor. 6. 14. 16
f Isa. 44. 11.

4 Folly is a blot and shame unto men, which they fayn would shun: but wisedom is mans honour, and g maketh his face to shine; Of all foolishnesse, idolatry is the greatest; depriving men of sound judgemēt in the best and heavenly things, and possessing their minds with habituall vanity. Therefore is this vice resembled by a h foolish woman, ignorant, and knowing nothing; yet troublesome and talkatiue, i & lowd in her babling: of a smooth and k flattering tongue, and her mouth more soft then oil; yet cruel also and malicious, l hunting for the precious life of a man; bringing him to beggery, death and hell. But true religion, or the fear of the Lord, is resembled by m wisedom, which uttereth her voice to the children of men, and speaketh

g Eccl. 8. 1.
h Prov. 9. 13.
i Prov. 7. 11.
k Prov. 2. 19. & 5. 3. 8. 9
l Prov. 6. 26 & 9. 11.
m Prov. 8 1. 4. 6

n verſ. 8, 9. 10. 11, keth of excellēt things, the words *n* of her mouth are all righteous and plain; her inſtructions better then fine gold, and all her pleaſures are not to be compared unto her.

o verſ. 33 34. 35 Bleſſed *o* is the mā that heareth her, watching daily at her gates, and giving attendance at the poſts of her dores: for he that findeth her findeth life, and ſhall obtain favour of the Lord, but he that ſinneth againſt her, hateth his own ſoule; all that hate her, love death.

5. To worſhip and ſerv the Divill, is a thing horrible in religion, and even in nature worthy of vengeance from the hand of God, Though al manner of ſin pertaineth to the Divels ſervice: yet idolatry above all is counted and called the worſhip of Divils, & ſo ſhall be puniſhed. The Heathens albeit they *p* had ſome knowledge of the true God, and worſhipped *q* him ignorantly; yet their worſhip is reckoned to Satan, for *r* the things which they ſacrificed they ſacrificed to Divils, and not unto God. Ieroboam made account he ſerved the true God, *ſ* even the God that had brought Iſrael out of Ægipt land: notwithſtanding the Lord hath thus teſtified of him, that they were *t a Divils* which he made, when he made his calves, for to worſhip God by. And Iſrael before him made *u* a calfe for like uſe; but *Moſes* doth blame them as having offered unto *x* Divils, and gone a whoring after them: and propheſyeth that

p Rom. 1. 20. 21
q Act. 17. 23.
r 1 *Cor.* 10. 20
ſ 1 *King.* 12. 28.
t 2 *Chro.* 11. 15.
u Exod 32. 1 *&c.*
x Lev. 17 7.

their children *y* would also run into like blood. Antichristians would seem to bee worshippers of God; yet the Holy Ghost chargeth them to *z* worship the Divels, when they think to serv God by idols. Forasmuch then as all idols are Divels, though fools count them Saints: to partake with them, is to forsake God, and to bring our selves into Satans damnation: for the Spirit hath protested, that wee (*a*) cannot drink the cup of the Lord and the cup of Divels; we cannot be partakers of the Lords Table, and of the table of Divils.

y Deu. 32 17.
z Rev. 9. 20.
a 1 Cor. 10. 21.

6. Many fearfull judgements are threatned of God, against this sort of sinners, and have come upon them. By *Moses* he *b* denounced hastie, fearfull, and consuming plagues, aches, and botches, and incurable sicknesses. sore diseases and of long durance; which punishment hee brought even upon the *c* Kings for their idolatry. Hee threatned famine and drought, *d* making heaven as yron, and earth as brasse, that the land should not give her increase, nor trees their fruit: as came to passe in the *e* daies of wicked *Achab*, when heaven was shut, three years and six moneths, that it sent down neither rain nor dew, wherby great famine was throughout all the land, because they had forsaken the Lord, and followed *Baalim*. Wilde *g* beasts he menaced to send upon them, which should spoil them and their cattell, and make their

b Lev. 26 16. Deut. 28. 35. 59. &c.
c 2 Chro. 21. 18.
d Lev. 26 19.
e 1 King. 17. Luk. 4. 25
f 1 King. 18. 18.
g Lev. 26 22.

high waies desolate; of which plagues they tasted in Samaria, when the Lord, whom they feared not, *b* sent Lions among them which slew them. He said *i* he would send the sword upon them, which should avenge the quarrell of his covenant: and this plague *k* the Israelites often felt, because they forsook the Lord God of their fathers. Hunger and misery was propheſyed unto them, that *l* they ſhould eat and not be ſatisfied, that men and women ſhould eat their own children, and after births, and every man eat the flesh of his friend; fathers ſhould eat their ſonns, and ſons their fathers; when all things ſhould lack in the ſeige and ſtrieghtnes wherein their enemies ſhould inclose them: which extremities God *m* brought upon Israel in K. Ioram's daies, and after, when *n* children and ſucklings ſwooned in the ſtreets, and gave up the ghoſt in their mothers boſome, for want of bread and drink; and *o* the hands of the pitifull women ſod their own children for their meat; and did eat their fruit, even *p* children of a ſpan long. The Lord threatned *q* deſtruction of their high places and images, and to caſt their carkeſſes on the bodies of their idols: & that his ſoul ſhould abhor them; he would make their cities deſolate, and bring their ſanctuary to naught, and would not ſmel the ſavour of their ſweet odours, but ſcattred them among the Hethens, & draw the ſword out after

h 2 King 17.25. 20.
i Levit. 26 25.
k 2 Chr. 12.5. & 28.5 6. &c.
l Lev 26. 26. Deut. 28,53. 57. Ier. 19,9. Ezek. 5. 10.
m 2 King 6.29.
n Lam. 2 11.12.
o Lam. 4. 10.
p Lam 2. 20.
q Lev. 26 30.21. &c.

after them: all which, with other like calamities came vpon the idolaters, whose (r) dead bones were taken out of their graues and burned vpon their polluted altars; and the idolatrous Priests sacrificed vpon them. Ierusalem the holy citie, *s* was broken vp, and all the men of war, fled: the house of the Lord, & al great houses burnt with fire: Kings captiued in chains, Princes and nobles killed; the Lord trode *t* vnder foot, all the valiant men: Sion mourned, and there was none to comfort her: the *u* beauty of Israel was cast down from heaven to earth, God cut off all the horn therefore in his fierce wrath, which he powred out like fire: *x* causing the feasts and Sabbaths to bee forgotten in Sion, and despising in the indignation of his wrath, both King and Priest: forsaking his Altar, and abhorring his Sanctuary; so that peoples eyes *y* failed with teares, their bowls swelled, their liver was powred vpon the earth: for *z* the Lord performed that which hee had purposed, and fulfilled his word determined, of old: doing that to Ierusalem (*a*) which hee never did before, neither would doe any more the like, because of all their abominations: and *b* death was desired rather then life, of all the residue of that wicked family: for the Lord had reiected and forsaken the generation of his wrath.

r 2 King 23. 16. 20.
s Iar. 52. 7. 13. 14
t Lam. 1. 15. 21.
u Lam. 2. 1. 3. 4.
x ver. 6. 7
y ver. 11
z ver. 17
a Ezek 5. 6.
b Ier. 8. 3. & 7. 29.

c Rom. 15.4. 1 Cor. 10 11.

7 All these, and *c* whatsoever else God threatned unto, or brought upon Israel, for their idolatries, are examples written for us, upon whom the ends of the world are come: that we should not sin like them, lest we be partakers of like punishments. It is a fearfull thing to fall into the hands of the living God. For *e* if we sin willingly, after that we have received the knowledge of the truth: there is left no more sacrifice for sins: but a fearfull looking for of judgement, & a violent heat of fire which shall devour the adversaries.

d Heb. 10. 31. e ver. 26. 27.

f Pro 1. 22. 23.

8 Wherefore, unto the children of men, thus saith the wisedom of God; *f* O yee foolish how long will yee love fooliſhneſſe and scorners take pleasure in scorning, and fooles hate knowledge? Turn you at my correction, loe I powr out my minde unto you: *g* cause your eares to hearken unto wisedom, incline your hearts to understanding, seek her as silver, and search for her as for treasures, then shall you understand the fear of the Lord, and finde the knowledge of God, which will deliver you from the evill way, *b* from the flattery of the tongue of the strange woman. Desire not her beauty in your heat, neither let her take you with her ey-lids: *i* keep your way far from her, and come not neer the dore of her house; least you give your honour unto others, and your years

g Pro 2. 1 4. 5. 12.

b Prov. 2. 24. 25.

i Pro. 5. 8 9. 11.

to

to the cruel; and mourn at your end, when you have consumed your flesh and your body. For *k* surely her house tendeth to death, her pathes unto the dead; all they that goe unto her, return not again, neither take they hold of the waies of life. *Children keep, l your selves from Idols. Amen.*

k Prov. 2. 18. 19

l 1 Ioh. 5 21.

FINIS.